

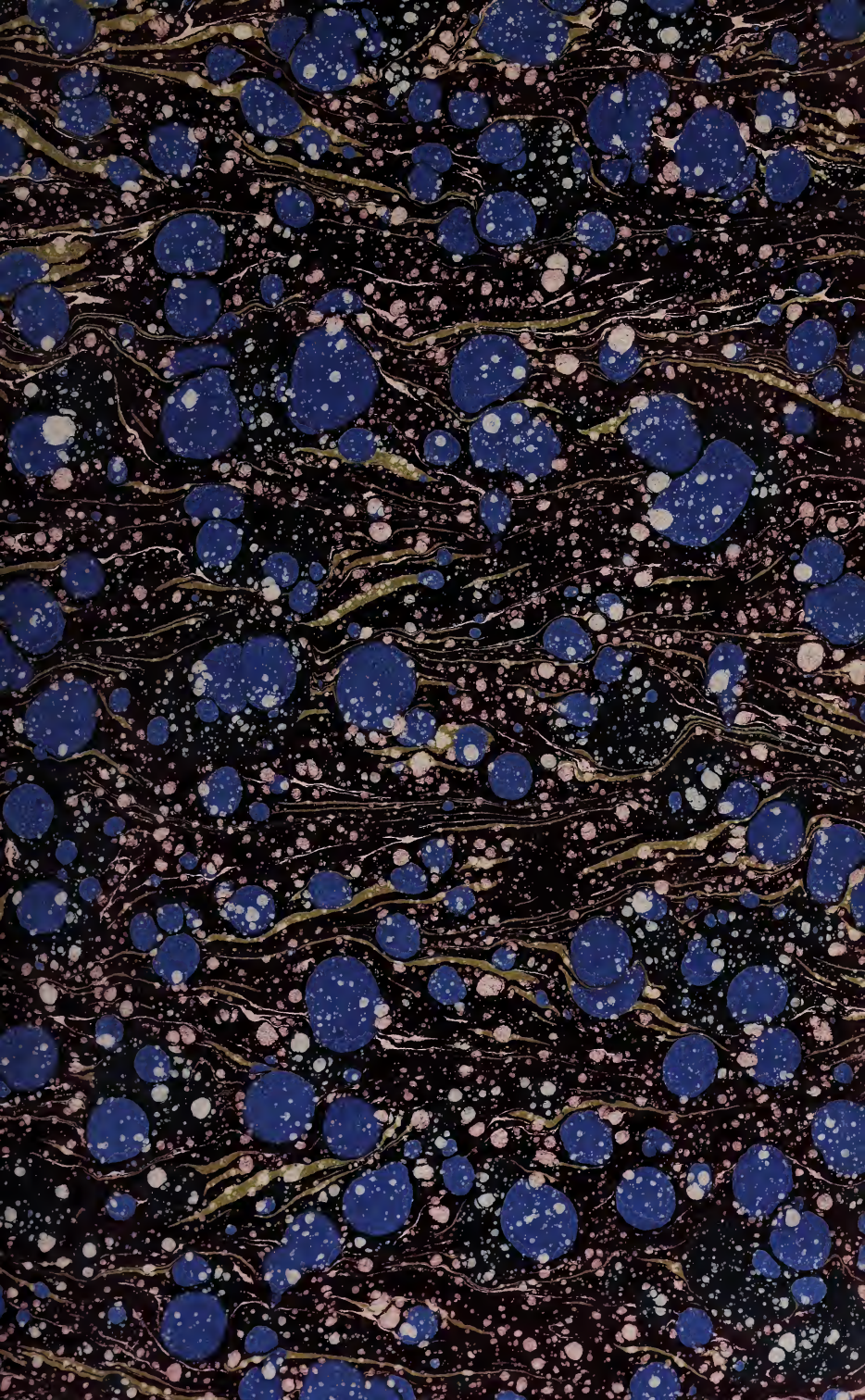




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# Archæologia Cambrensis.

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## THE CELTIC ELEMENT IN THE DIALECTIC WORDS OF THE COUNTIES OF NORTH- AMPTON AND LEICESTER.

IN a late communication to the *Archæologia Cambrensis* I have pointed out that the author of the *Conquest of England* has abandoned in this work his former position with regard to the race that inhabited England at the time of the Saxon invasion. His first statement was that this race had been wholly dispossessed and destroyed by their Teutonic invaders. The slaughter had been so complete that the race had disappeared; or if some still lingered as slaves round the homesteads of their conquerors, their number must have been very small. Even the existence of this scanty remnant was doubtful. Practically the population of England was exclusively of Low German or Scandinavian origin; it had no Celtic element large enough to have any appreciable influence in the formation of the English people.

This dogmatic assertion was afterwards modified. It was admitted that in a part of England said to be occupied by the Wealhcygn, or Welsh race, there was a blending of British and Saxon blood; but then, from the eastern coast to an indistinct line drawn from the Yorkshire moorlands to the Cotswolds and Selwood, there lay a people of "wholly English blood". In this vehement assertion a challenge is implied to prove the



contrary. The statement is supposed to be absolutely certain, and it is made with a rather defiant air. I accept the challenge, and am content to refer the question to the judgment of Englishmen after they have considered the evidence which I shall lay before them. I engage to prove that a large Celtic element exists in the part which is assumed to be purely Teutonic ; as large, in fact, as in the part where it is now admitted there was a blending of races.

As it is impossible, within reasonable limits, to examine the dialectic words of every county in England, I must make choice of some part that may be fairly taken as a representative of the whole. After some hesitation I have selected the counties of Northampton and Leicester as the best representatives of the country lying between the eastern counties and the line within which a mingled race is allowed to exist. Any other part would answer my purpose equally well if an adequate glossary of its dialectic words has been published. I select these two counties because,—(1), they are remote from the line within which a mingled population is now admitted ; (2), there can have been little connection, if any, between this part of the country and Wales or Ireland since the time of the Saxon conquest ; and (3), there are no parts difficult of access, where a conquered race might have found shelter from their foes, as in North Lancashire or Cumberland. In this part, if there was not a complete destruction of the Celtic race, there must have been an early mixture of races, as there is no probability of the Celtic population being able to maintain itself, even for a comparatively short time, as a separate people.

The part that I have chosen is not the most favourable for my purpose. For Northamptonshire there is a fair glossary of dialectic words by Miss Baker, published in 1854 ; and for Leicestershire, a glossary of such words was formed by the late Dr. Evans of Market Bosworth, and published in 1848. An edition of the latter was issued by the English Dialectic Society

in 1881. This was edited, with additions, by Dr. Sebastian Evans; but it is not rich in purely dialectic words. Unless such words have been driven out by the uniform teaching of our School Boards, it is probable that if the inquiry can be carried on by some one who has been familiar with the dialect from his youth, many more such words would be brought forward to the advantage of my argument. If in these circumstances I shall be able to prove that there was a blending of races here, I may reasonably demand that the proof shall suffice for other parts of England.

The eastern counties are separately considered in their dialectic element in order to show that along the east coast, from the Thames valley to Northumberland, the Celtic race that occupied the land before the Saxon conquest was allied to the Gaels. This Gaelic race had spread over the whole country, though sparsely in some parts, before the coming of the Cymric race; but along the whole eastern line, from the county of Kent to Scotland, it maintained in this part a predominant position.<sup>1</sup>

<sup>1</sup> My authorities for the dialectic words of the two chosen counties are:—

1. A Glossary of Northamptonshire Words, by A. E. Baker. 1854. (H.)

2. Leicestershire Words and Phrases, by A. B. Evans, D.D. 1847. (L.)

3. An enlarged edition of No. 2, by Dr. Sebastian Evans. E. D. S. 1881. (L.)

4. The Glossary of Midland Words, Leicestershire being the centre, contained in Marshall's "Rural Economy of the Midland District." E. D. S. 1873. (L., M.)

5. Archaic and Provincial Words, by Halliwell-Phillips. (H.)

6. Old Country and Farming Words, by J. Britten. E. D. S. 1880. (B.)

For the eastern counties:—

1. Provincial Words current in Lincolnshire, by J. E. Brogden. 1866.

2. A Glossary of Words used in Holderness. E. D. S. 1877.

3. A Glossary of North Country Words, by J. T. Brockett. 1846.

4. A Glossary of Words used in the Neighbourhood of Whitby. E. D. S. 1876.

5. The Vocabulary of East Anglia, by the Rev. R. Forby. 1830.

6. Suffolk Words and Phrases, by E. Moore. 1823.

7. A Border Glossary. Alnwick, *circa* 1820.

## THE COUNTIES OF NORTHAMPTON AND LEICESTER.

## ANGLO-CELTIC.

*Agog*, anxious, eager (N.)

## CELTIC.

W. *gogi*, to shake or quake

“Literally on the jog or start, from *gog*, synonymous with *jog* or *shog*, a gogmire or quagmire.” (Wedgewood, s. v.) To the W. *gogi* may be added the Gaelic *gog*, to shake the head, to nod; Manx, *gogh-yr*, hope, expectation; and Arm. *gogéa*, railler, critiquer; a fluttering motion, being used to denote both expectation and a jibing attack. Professor Skeat says that *agog* is of Scandinavian origin, from O. N. *gægiaz*, “to be all agog, to bend eagerly forward and peep.” Haldersen explains it as *latenter prospectare*; Egilsson as *furtim prospectare, curiosis oculis inspicere*. The latter connects it with *gægr*, obliquitas. Its primary meaning seems to be, to peep slyly.

*Akker*,<sup>1</sup> to shake or tremble (N.). S.

*Alger*, quick-witted, keen, sharp (N.); O. N. *algiördr*, *algiörr*, perfectus, consummatus; i.e., fully done or achieved

*Asker*, a newt or lizard. *Lacerta palustris*. (N.) “*Ask*, a water-newt” (N.). Hall.

*Aslosh*, aside. “Stand *aslosh*, wool ye?” (L.)

*Aunty*, frisky; spoken of horses; usually and properly written *hawnty* or *hanty*. Halliwell has the latter form. From *anticky* (Evans)

*Aust*, to dare (L.); *oss* (Lanc.); Lat. *audeo*

*Avern*, uncouth in person, dress, and manners. A slatternly, overgrown girl would be called a great *avern* thing (N.)

W. *achreth*, trembling; *creth*, quaking, shivering; Ir. Gael. *crith*. id.

W. *al*, great, high, very; as *al-ban*, very high; *egr*, for *eger*; Ir. Gael. *gèr*, *gear*, sharp; Lat. *acer*

Gael. *asc*, a snake, an adder; *aschu* (water-dog), an eel; Ir. *easga*, id.

Ir. Gael. *a*, in, on, as *a bhos*, on this side; *slaos*, side, flank, side of a hill

W. *hawntus*, animated, brisk; *hawnt*, alacrity, briskness

W. *osi*, to dare, to attempt

W. *hafr*, a slattern; *hafren*, a slatternly woman, a trollop

<sup>1</sup> I am obliged to bring forward words that have appeared in former lists because many Celtic words are common to Northamptonshire and other districts, and are required here to make my argument as complete for the counties now under consideration as for Lancashire and elsewhere.

## ANGLO-CELTIC.

*Azzled*, chapped. "My hands are so *azzled*" (L.). Cf. *hazzle* or *azzle*, to dry slightly (L.)

*Badge*, to cut and tie up beans in shocks (L.); only to cut them; *Bag*, "to bag peas is to cut them with a hook or bill" (N.) S.

*Badger*, a corn-dealer (N., L.)

## CELTIC.

Probably the word means inflamed, and has a relation to Ir. Gael. *as*, to kindle a fire, to set on fire; Manx, *as*, fire; *ascaid*, boil, pustule; Sans. *ush*, to burn

W. Arm. *bach*, hook; Ir. Gael. *bac*, id.; *bachall*, clipping, shearing; Manx, *bacal*, a crook

Formed as *söger* from *soldier*. Allied to Fr. *bladier*, from a Celtic word represented by W. *blawd* (*blād*), meal; *blodiwr*, mealman; Arm. *bleûd* (one syll.), flour, meal

I think this word is of native origin,—(1), because of its general use formerly among our peasant class; (2), from the pronunciation; *d*, followed by a vowel, being often pronounced as *j*, from a Celtic usage. Thus "dead" is often pronounced *jed*, and "guardian", *gar-jeen*.

*Bam*, fudge (N.)

*Bamboozle*, to bilk, to deceive (N.), to deceive by flattery (?)

*Barnish*,<sup>1</sup> *barness*, to fill out, grow fat and well-liking (L., N.). S.

Arm. *bamein*, to deceive, to bewitch; prim., to strike; Corn. *bom*, a blow; Ir. Gael. *beum*, *béim*, stroke, taunt; Manx, *beim*, cut, reproach; Ir. Gael. *bosbhuaile* (lit. to clap hands), to applaud, extol; pron. *bōsail*, *bh* being silent

Ir. Gael. *barr*, *borr*, something large or swelling; knop, head, greatness; *borr*, to swell, increase; Ir., *barn*, judge, nobleman; prim., a great man; Arm. *barra* for *bar-na*, to fill up; Corn. *bor*; Ir. *barr*, fat

In the Celtic languages *-as* or *-es* (here *ess* and *ish*) is a verbal formative. (Zeuss<sup>2</sup>, 535.)

*Bash*. A pig is said to *bash* when it dwindles and declines in flesh (N.); Fr. *abaissier*, to lower

*Bat*, a club, a blow (L., N.)

*Battin*, a narrow deal board, 7½ ins. by 2½ ins.; when wider it is called a *plank* (N., L.)

W. *basu*, to make shallow, to lower; *bas*, low; non profundus, depressus (Dav.); Corn. *basse*, to fall, lower, abate

Ir. Gael. *bat*, *bata*, stick, staff; v. to beat; Manx, *bad*; Arm. *baz*, id.; Ir. Gael. *baitin*=*batin*, a little stick

<sup>1</sup> "To shoot and spread and *barnish* into man."

Dryden, *A Northh. Man*.



## ANGLO-CELTIC.

*Batter*, to lean or incline,—applied to walls (N., L.); Prov. Sw. *batt-na*, to lay out, expound, to swell out

*Batting*, a bundle of straw (N.)

*Bekay*, the lower jaw of a pig (N.); Fr. *bec*, beak

*Bellock*, to cry or roar (N.); O. N. *baula*; Prov. Sw. *belja*, to low as kine, to bellow

*Biddy*, a word used to call chickens (N.)

*Biggen*, the under-cap of an infant (N.); Fr. *béguin*, id.

## CELTIC.

Manx, *batter*, a slope (applied to hedges), from *bai*, a slant; W. *bai*, fault, crime; prim. crookedness; Ir. Gael. *baic*, a twist, turn, crook  
W. *batingen*, a sheaf of corn; probably connected with Ir. Gael. *bann* for *band*, band, chain; Sans. *bandh*, to bind

Ir. *bec*, beak, bill; Gael. *beic*=*beci*, id.: hence our dialectic form, *be-kay*; Arm. *bec*, beak, snout  
-oc is a Celtic verbal formative.<sup>1</sup>  
Ir. Gael. *bél*, W. *bil*, mouth; Ir. *beolach*, talkative  
W. *bidan*, a poor little thing

Ir. *bigeun*, *bigin*, cap, cowl, coif, hair-lace; from Ir. *beag*, little; in Manx, *biggin* (little one) means a pet lamb

*Biggen* is so common as a dialectic word that I think it must have come, as the Fr. *beguin*, directly from its Celtic source.

*Binge*, to soak.<sup>2</sup> A heavy rain is a good *bingeing* shower. Generally applied to the soaking of tubs, etc., to prevent leakage (N. and L.). Cf. *bange*, light, small rain. (Essex) *bangy*, rainy, misty, id.

O. Ir. *banna*, a drop (Ir. Gl., 114); Ir. *bain*, Gael. *bainne*, a drop; *baingidh*, milky; *bainne*, milk; Manx, *bine*, a drop of liquid; *binagh*, to fall in drops; Ir. Gael. *buinne*, a stream; *buinneach*, a flux; Arm. *banné*, *bannech*, a drop, a quantity of liquid

*Blab*, *blob*, the under-lip (N.)

*Bleb* or *blob*, a little bubble (N.)

*Blobs*, a name given to several large flowers. Water-lilies are *water-blobs* (N.). S.

Ir. Gael. *blob*, *blobach*, thick-lipped; Manx, *bleb*, a pustule, a blister. Cf. W. *llob*, a blockhead; prim. a lump

From the same root (*blow*) as *bladder*. (Skeat.)

*Bod*, to take the husks off walnuts (N.) S.

Arm. *pōd*, pot, any concavity that contains something; W. *pot*, a pot; *poten*, a paunch, a pudding; Ir. Gael. *bodach*, a measure equal to a pint; *pota*, a pot, a vessel;

<sup>1</sup> Cf. Eng. dial. *bommock*, to beat, with Corn. *bom*, a blow. In Gaelic the form is often *ich* or *aich*, as *cotaich*, to provide a coat, from *cota*, a coat; *grianaich*, to bask in the sun, from *grian*, the sun; in Irish, *igh* or *aigh*, as *cruadhaigh*, to harden, from *cruadh*, hard. (Zeuss<sup>2</sup>, 487, 534.)

<sup>2</sup> Cf. Sans. *vindu*, *bindu*; Ved. a drop of water or other liquid. The Gaelic *bainne* represents an older *binda*. The *d* coming before a vowel has taken, by a Celtic usage, the sound of *j*.

## ANGLO-CELTIC.

## CELTIC.

Manx, *pot*, pot ; *pot-veg*, a kettle ;  
 Sans. *pōta*, a vessel, a boat

“The nearest word (to *pod*) is the Dan. *bude*, a cushion ; Prov. Sw. *bude*, id.” (Skeat.) The radical meaning of *pot* or *bot* is roundness. Cf. W. *bot*, any round body ; and Sans. *vat* (for an older *bat*), to encompass ; *vata* (*bata*), a small shell, ball, globule, a round lump ; Arm. *bod*, a tuft.

*Bog*, to move. “Come, *bog* off” (N.) ;  
 Fr. *bouger*, to stir, budge, flit  
 (Cot.). A Celtic word. A nasal-  
 ised form is *bunk* (L.)

*Bogie*, a spectre (N. and L.)  
*Bugaboo*, bugbear, hobgoblin (N.)

*Bommock*, to move awkwardly and  
 strike clumsily (N.) ; properly, to  
 strike

*Bonny*, good, jolly, pretty, etc., espe-  
 cially applicable to a healthy  
 plumpness (L.)<sup>1</sup>

Ir. Gael. *bog*, to move, to stir ; Manx,  
*boggey*, to cause to float, to push  
 off ; Sans. *bu(ṇ)g*, to abandon

W. *bwg*, a hobgoblin ; *bwgan*, a bug-  
 bear ; Ir. Gael. *bugha*, fear ; W.  
*bw*, dread, terror, a bugbear

Corn. *bom*, a blow, with the Celtic  
 verbal formative *-oc* ; Ir. Gael.  
*beum*, to strike, to cut

The root is the W. *bon*, Ir. Gael.  
*bonn*, a stock, the round body of a  
 tree ; *bunach*, stout, sturdy ; *bon-*  
*anta*, strong, stout ; Gael. *bunanta*,  
 stout, well-set ; Manx, *bun*, the  
 stem or body of a tree ; *bunney*, a  
 sheaf of corn ; *bunnee*, funda-  
 mental

Fr. *bonne*, fair, from *bon*, good. But where does *bonne*  
 mean fair ?

*Boodle*, the corn-marigold, *Chrysan-*  
*themum segetum* (N.)

Ir. Gael. *buidhe*, *boidhe*, yellow, yel-  
 lowish red ; *buidheag*, any yellow  
 flower. The Gael. name for the  
 marigold is *bilebuidhe*, yellow  
 brim. *Boodle* is probably a cor-  
 ruption of *boidhe*=*bode*, and *luigh*,  
 herb

*Bosh*, to abash, confound (L.)

See *Bash*

*Bossuck*, large, fat, coarse (N.) ; Fr.  
*bosse*, hunch, hump, boss

W. *bos*, a swelling or rising up, a  
 boss ; *bostio*, to boast ; prim. to  
 swell ; Arm. *bos*, *bosen*, the plague,  
 from its boils ; Manx, *boss*, a has-  
 sock. The termination is Celtic.  
 Cf. Ir. *borr*, pride, prim. swelling ;  
*borrach*, insolent

<sup>1</sup> Ash has “*bonny*, pretty, gay, plump” ; Webster, “*plump*, well-formed”. Among miners *bonny* means a round lump of ore. Cf. Fr. *bugne*, *bonnie*, *bouton*, *tumeur*. (Roq.) In Shropshire, according to Miss Jackson, *bonny* means “comely, stout ; what the French understand by *embonpoint*.”

## ANGLO-CELTIC.

*Bother*, to perplex, to be troublesomely teasing and noisy (N.); *bothering*, a great scolding (N.)

## CELTIC.

Ir. *bodhar*, Gael. *bothar*, deaf; Ir. *bothair*, to deafen, to stun with noise; Gael. *bodhradh*, deafening, stunning; W. *byddar*, Corn. *bothar*, Arm. *bouzar*, deaf; W. *byddaru*, to deafen, to stun

Prof. Skeat refers, after Garnett, to Ir. *buaidhim*, I vex, disturb. This is probably connected with *bodhar*, and all with Sans. *badhira*, deaf.

*Bots*, a name for all under-grubs (N.)

*Bottle of hay*, a bundle (N.)

*Bottom*, a ball of thread (N.) See *Bod*

*Bouge*, an insect which sometimes infects sheep, "but which I have been unable to identify" (L.); Fr. *bouge*, a swelling, boss, belly

*Bouk*, *buck*, to wash coarse linen clothes by placing them in a tub and covering them with a cloth. On this is spread a quantity of ashes, over which water is poured (N.)

Though *byka* in Sweden, and *byge* in Denmark, mean to wash, it is certain that bleaching or washing by this process was a Celtic usage, and that the word *buck* is Celtic. (See *Arch. Camb.*, Jan. 1884, p. 11, and Prof. Skeat, s. v.)

*Bowl*, a hoop for trundling (L.); Sw. *bula*, Germ. *beule*, boil, boss

*Brag*, to boast<sup>2</sup> (N., L.)

W. *bot*, any round thing; *botwm*, a boss; *both*, *bothell*,<sup>1</sup> a round vessel, nave of a wheel, a boss; Arm. *bod*, a tuft, a bunch; Ir. Gael. *bot*, cluster, bunch; *both*, a booth, tent; *bord*, a bottle; Gael. *botus*, a bot

Formed, as *bots*, from a root denoting roundness; W. *bog*, swelling or rising up; Ir. Gael. *bócaim*, I swell; *bocoid*, a boss; Gael. *bóc*, pimple, pustule; W. *bwcai*, a maggot; probably the Leicester *bouge*

Ir. Gael. *buac*, liquor prepared for washing or bleaching; to bleach; *buacár*, cow-dung (*bu*, cow, *gaorr*, dung); Ir. *buacaire*; a bleacher

W. *bwl* (*bool*), a rotundity, a round thing; *bwlan*, a round straw vessel; Arm. *boul*, bowl, globe; Sans. *bala*, strength, stoutness, bulkiness

W. *brag*, a sprouting out, malt; *bragio*, to swell out, to boast; Arm. *braga*, to walk in a fierce way, put on fine clothes; Ir. *bragaim*, I boast

<sup>1</sup> Hence the Leicestershire words *bottle-tit*, the long-tailed titmouse, and *bottle-jug*, a bird (I suspect the hedge-sparrow); Ir. Gael. *giuig*=*giug*, a drooping, crouching attitude. *Bottle-jug* is=round-bodied creeper; Fr. *se jucher*, to roost.

<sup>2</sup> This can hardly be called a dialectic word; but Miss Baker and Mr. Evans so regard it.



## ANGLO-CELTIC.

*Brangle*, to wrangle or quarrel (L.);  
O. N. *brang*, turba, tumultus;  
*bramla*, tumultuari

*Bratch*, any kind of spring-sown corn  
(N.)

Pliny says that the Gauls had a fine sort of grain of which they made beer, and this kind of corn they called *brace*,—"genus farris quod illi vocant *brace*". Probably the W. *brag*, Ir. *braich*, meant primarily a fine kind of barley used for malting; and hence came to denote malt, and figuratively to boast, from the swelling of the grain.

*Brock*, a badger (N., L.); A.-S. *broc*.  
A Celtic word (Skeat)

*Brouse*, the small branches of a tree,  
not fit for timber (N.); Fr. *broust*,  
sprig, young branch (Cotg.); *brosse*,  
brush

*Brun*, bran (N.) "Pure Saxon."  
(Baker)

I insert this word, though dialectic only in form, because it shows a Celtic and Sanskritic usage in changing short *a* to *u*.

*Buck*, to wash clothes (N.)

*Budgy*, thick, clumsy (N.), commonly  
*pudgy*

*Buffer*, a fool (N., L.)

*Bug*, big, proud, conceited (L.)

*Bug*, to take offence. "He was quite  
*bugged* (N.) *Boog*, to take fright  
or offence (L.). Halliwell has "to  
take *bug*, to take fright or offence."  
See *Bogie*

*Bug*, in *Maybug*, the small cockcha-  
fer, *Scarabeus solstitialis* (N.)

## CELTIC.

Ir. *brang*, to snarl, carp, cavil; Gael.  
*brionglaid*, wrangling, disagree-  
ment; W. *bragal*, to vociferate;  
Ir. *braighean*, quarrel, debate

W. Corn. *brag*, Ir. Gael. *braich*,  
Manx, *braih*, malt

Ir.-Gael. *broc*, grey, a badger; Manx,  
*broc*, id.; W., Arm. *broch*, id.

Ir. *brus*, small branches of trees;  
Gael. *bruis*, fragments, splinters;  
Ir. Gael. *brosna*, a fagot; W.  
*brwys*, thick-branching; Arm.  
*brous-koad*, petit-bois; *koad*=wood

Ir., W. *bran*; Gael. *bran*, *brain*, bran

See *Bouk*

W. *pwt*, short, squabby; *pwten*, a  
short, squabby female; allied to  
W. *bot*, any round thing; Arm.  
*boutek*, a round pannier, a dosser;  
Ir. *bodach*, a clown, pint-measure,  
codfish; the primary idea being  
roundness

Gael. *baobh*=*babha*, a foolish wo-  
man; Ir. *baobhalta*, simple, fool-  
ish (*baobhal*, a fool); Arm. *abaff*,  
foolish, stupid

W. *bog*, a swelling or rising up; *bo-  
gel*, the navel; Arm. *bouch*, tuft,  
bunch; Ir. Gael. *boc*, to swell;  
*bochd*, to swell, grow turgid; full,  
complete; Manx, *boggys*, boast-  
ing, pride; Arm. *bugad*, ostenta-  
tion, vanterie

W. *bugad*, a terrifying; *bwgwith*, to  
frighten, to scare; *bwg*, a hobgob-  
lin; *byggwl* (pron. *bugool*), threat-  
ening; *byggylu*, to threaten, inti-  
midate

W. *bwcai*, a maggot

## ANGLO-CELTIC.

*Bule*, the semicircular handle of a hatchet, pot-lid, etc. (L.) See *Bowl*

*Bullies*, sloes, fruit of the bullace (N.). Cf. "*bullies*, round pebbles. South." Hall.

*Bumble-foot*, a thick, clumsy foot (N.); *bumpy*, knobby (N.); *bummel*, *bummle*, ball of the hand or foot (L.); "*bumble*, a small round stone (West), a confused heap (N.)." Hall. "*Pummel-footed*, club-footed". Hall.

*Bun*, the stubble of beans left by the scythe after mowing (N.); *Bone* or *Bun*, to draw a straight line from one point to another by means of three sticks, for the purpose of surveying (N.). The meaning is to take a base

*Bunk*, be off, apage (L.)

*Bunny*, a juvenile name for a rabbit (N.)

*Bunt* or *punt*, to kick or strike with the feet (N.), to push; Du. *bonsen*, to knock hard

*Burgoo*. "As thick as *burgoo*."<sup>1</sup> "An Irish dish, I am informed; but why the rustics in this midland district should go so far for a comparison I cannot conjecture" (N.)

The word came by inheritance. It is the name of a thick oatmeal pudding. See Ash, s. v.

*Bur-head*, the name of a plant called *cleavers*, *Galium Aparine* (N.), a hybrid word

*Burk*, to warm by fondling, to try to lull a child to sleep. "*Burk* the child off to sleep." A brood hen *burks* her chickens under her wings (N.)

## CELTIC.

W. *bwl* (*bool*), a rotundity, round body, bole; *bwlau*, a round vessel

See *Bule*. W. *bwlau*, winter sloes, bullace; Arm. *boulas*, bourgeon, bouton qui pousse aux arbres; *bolos*, prune sauvage; Ir. *bulos*, a prune; Gael. *bulaister*, a bullace, a sloe

W. *pwmpl*, a knob, a boss; *pwmp*, a round mass, a lump; Arm. *bom*, a rising; Sans. *pūn*, to collect or heap together

Ir. Gael. *bun*, a stem, stalk, base, bottom; Manx, *bun*, id.; W. *bon*, stem, stock, base; *bonad*, basement

See *Bog*

From *bun*, meaning here, tail; prim. bottom or base: W. *bonyn*, stem, stock, base

Arm. *bounta*, *bunta*, pousser, repousser, heurter, choquer; W. *pwnio*, to beat, to thump

The word is still used in Ireland, though nearly obsolete. Probably a compound of Ir. *burr*, knob, lump, and *coth*, food; in comp. *goth*

Ir. Gael. *burr*, knob, lump. Found also in *bur-dock* (Gael. *dogha*, the burdock)

The word denotes properly to warm the child, to set it to sleep by warming its feet at a fire, as nurses are wont to do. Ir. *barg*, hot, extremely warm, which becomes *burk* from the *u* sound in Sanskrit

<sup>1</sup> The Rev. F. Crawford, Rector of Derryloran, Ireland, wrote to me some years ago, in answer to an inquiry on this subject, "The word *burgoo* is used to denote a kind of food prepared from oatmeal and water or milk, and more commonly known as stirabout. In Ireland it is made very thick."

## ANGLO-CELTIC.

## CELTIC.

and partly in Irish ; *g* representing a prior *c* or *k*. The O. Gael. *barg* has the same meaning. The W. *bār*, affliction, fury, is, I think, from the same root. Cf. Sans. *tapas*, heat, pain, suffering, and *rushā* (prim. light), heat, anger

This is an interesting word, showing that the language of the nursery was often Celtic. It is connected with Sans. *bhrāj*, to shine, to gleam, and *bhraj*, to fry, to scorch ; the ideas of light and heat being often interchanged.

*Burr*, the sweet-bread or pancreas of a calf, a round piece of wood or iron on the nut of a screw, the calyx of the burdock (N.); Prov. Sw. *borr ut sa*, to stretch out oneself

Ir. Gael. *burr*, *borr*, a knob, hunch, lump ; *borra*, a swelling

*Buskins*, upper stockings without feet, like gaiters (N.) ; Du. *broos*, a buskin (Skeat)

Ir. *buiscein*, thigh-armour ; *buisgin*, haunch, buttock ; Gael. *buiscean* (*buscen*), thigh, haunch, thigh-armour (Armstrong). The root is *bos*, a lump ; Manx, *bossan*, a bulb or boss

*Buss*, a kiss (N.) ; Fr. *baiser* ; Prov. Sw. *puss*, kiss ; *pussa*, to kiss

Ir. Gael. *bus*, the mouth, lip,<sup>1</sup> a kiss ; *busog*, a kiss ; W. *bus*, the human lip ; *gwefus*, id.

*Buttrice*, a tool used for paring a horse's hoof before shoeing (N.). "But, a shoemaker's knife" (N.). Hall

Ir. *butun*, *butan*, a smith's paring knife (O'Don.) ; W. *trych*, a cut ; *trychu*, to cut ; W. *bwsg*, a tool for raising the bark in grafting

*Cabal*, noise, loud talking, confusion of tongues (N.)

Ir. Gael. *cab*, the mouth ; *cabais*, talking, babbling ; Manx, *cab*, the jaw

*Cac*, dung, excrement (N.), S. ; Du. *kak*, id. ; Lat. *cacare*

Ir. Gael., Manx, *cac*, dung, ordure ; W. *cach*, Corn. *cac*, Arm. *kakach*, dung ; Sans. *kalka*, dirt, fæces

The Dutch *kak* must be a borrowed word.

*Cad*, a blinker (L.)

W. *caead*, cover, lid

*Caddee*, an under-servant (N.)

W. *caeth*, Corn. *caid*=*cadi*, servant, bondman ; Arm. *kaez*,<sup>2</sup> id. ; Sans. *cheta*, servant, slave (?)

<sup>1</sup> Hence, probably, *bussock*, a Leicestershire name for a young ass ; Ir. Gael. *busach*, snouty, having a large mouth.

<sup>2</sup> The Arm. *kaez* represents an older *kaed*=*kadi*, probably from a root *cad*, implying misery. Cf. Sans. *kad*, to grieve, to suffer. If *caeth* and Corn. *caid* are from Lat. *captivus*, the word *caddee* has come down from a Celtic race.

## ANGLO-CELTIC.

*Caddy*, the caddis-worm, or grub of the May-fly (N.)

*Cadlock*, charlock or wild mustard, *Sinapis arvensis* (N., L.); sometimes *charlock*

## CELTIC.

Ir. *caideog*, an earthworm

W. *cedw*, mustard; *llys* for *llych*, herb, plant; Sans. *katu*,—(1), pungent; (2), mustard

The *char* in *charlock* is from Ir. Gael. *ciar*, black, from the colour of the seeds.

*Caffle*,<sup>1</sup> to quarrel (N.); Fr. *caviller*, to reason crossly (Cotg.), to wrangle; Lat. *cavillari*, to satirise, jest. Prof. Skeat says, "origin obscure"

W. *cablu*, to calumniate, abuse; Arm. *kabla*, insulter, outrager, injurer. The root is Ir. Gael. *cab*, mouth; Manx, *cab*, jaw

In Lancashire, to *jaw* a man means to abuse and revile him; Prov. Sw. *gaffla*, to talk insolently or foolishly; Ir. Gael. *gab*, mouth.

*Cagg*, "an old *cagg*", any old, wrinkled female (N.); Prov. Sw. *kagg*, a passionate man

Ir. *cabog*, Gael. *cabag*, an old, toothless female, a tattling woman. The vowel-flanked *b* has dropped out in the Northampton form

*Calkin*, the hinder part of a horse's foot turned up to prevent slipping in frosty weather (N.)

Ir. Gael. *calg*, sting, prickle, sharp point; *calgin*, a single prickle; Manx, *caulg*, the ears of barley; O. W. *colginn* for *colcinn*, arista (Cod. Juv.); W., Corn. *col*, Arm. *kolo*, *koloen*, beard of corn, sharp point

*Callice*, sand of a large grit (N.). S.

O. W. *caill*, Arm. *kall*, *kell*, a stone

*Callice* seems to show that the old plural of *caill* = *calli*, was *callis*, now *ceilliau*. Cf. Sans. *gāti*, acc. pl. *gātis*.

*Cambrel* (L.), *cammerel* (N.), a curved stick used by butchers to suspend a slaughtered animal

Ir. Gael., W. *cam*, crooked, curved; W. *pren*, in comp. *bren*, wood

Blount has the form *cambren* (*Glossographia*, A.D. 1661). He derives it from "the ancient British".

*Cank*, punishment (N.), S.; prim. a stick or switch

W. *cang*, *cangc*, bough, branch; Sans. *s'ākhā* = *kākhā*, id.

*Switch* is used in Lancashire for a slight branch of a tree, and also as a verb, to beat, to punish by beating. Cf. Sans. *dand*, to punish; *danda*, stick, staff.

<sup>1</sup> I think this word is of native origin because the root is Celtic, and is used in the Craven country as *caff*, with the same meaning. The Fr. *caviller* means to use quibbles, to scoff.



## ANGLO-CELTIC.

*Cank*, talk, gossip ; to talk, prattle (L.) ; Fr. *cancan*, plainte, bruit (Roq.)

*Cant, canny*, to coax, to wheedle (N., L.) ; Lat. *cantare*

*Car*, a bottle or keg of one or two gallons (L.)

*Cast*, warped, twisted (N., L.)

*Cat*, a stand made of three pieces of wood or iron to hold toast (N., L.) ; Germ. *kante*, border, brim, ledge

*Caul, kell*, the thin membrane that sometimes covers the face of an infant at its birth (N.)

{ *Cave*, to form fissures in the earth, to fall in (N.) ; Lat. *cavus*

{ *Cawing*. A female with a bare neck is said to look *cawing* (N.)

*Chats*, small bits of dead wood, etc. (N., L.)

*Chizzel*, wheat-bran (L.)

*Chock, chuck*, a throw with a jerk ; v. to throw or cast up (N.) ; *cook*, to cast, to chuck (N.)<sup>1</sup>

*Chorton*, calf's tripe, a delicacy (L.)

*Chuck*, a great piece of wood (N.)

*Chunk*, lump, stock of a tree (N., L.)

*Chuckle-headed*, thick-headed, dull (N.). The prim. idea seems to be roundness. See *Cock*

*Chuff*, pleased, delighted. "The children are quite *chuff* to come" (L.)

*Churn*, an aquatic plant, but of what kind unknown (N.)

## CELTIC.

W. *cyngan* (pron. *cungan*), talk, discourse ; *cynganku*, to talk, from *cyd*=cum and *canu*, to sing, descant

Ir. Gael. *caint*, speech, language ; *cainteach*, loquacious ; W. *canu*, to sing, descant ; Arm. *kana*, Corn. *kane*, id.

From the Celtic *car*, prim. winding, circling ; hence *car*, cart, dray, etc.

Ir. Gael. *cas*, to curve, to twist ; *casta*, twisted (Ir. *Gl.*, p. 120) ; Manx, *cast*, twisted

W. *cader*, Arm. *kador*, seat, chair ; Corn. *cader*, a frame for a fisherman's line ; Ir. Gael. *cathair*, chair, bench

Ir. Gael. *ceal*=*cela*, a cover ; Ir. *calla*, O. Gael. *call*, veil, hood ; W. *caul*, a calf's maw

W. *cau* for *cav*, empty, hollow, a vacuum ; Arm. *kao*, *kav*, a hollow

W. *cat*, piece, fragment

W. *sisel*, bran of wheat ; idem quod *rhuddion*, canica, wheat-bran (Dav.)

W. *cwg* (*coog* for *cook*), a projection ; *chware cwg*, a game of ball ; Arm. *kouga*, to raise (Arch. Camb., Jan. 1882, p. 12)

W. *cor*, dwarf, little one ; *ton*, skin (?)

W. *cocw*, a lump ; *cocos*, cockles ; Arm. *kok*, holly-berry ; Ir. Gael. *cochul*, skull, head, cowl, pod ; Sans. *kucha*, female breast ; *kos'a*=*koka*, bucket, shell, pod

W. *hoffi*, to delight in, to love ; *hoff*, dear, fond ; Sans. *chup*, to move, to stir (?)

Ir. *cuirin-en*, the water-lily, from *cui-rin*, a small pot (the form of the flower)

Britten says that *churn* is a name in North Lancashire for the *Narcissus pseudo-narcissus*, and in Oxford-

<sup>1</sup> The boys in Northamptonshire play at a game called *cook-a-ball*, which is the same as the W. *chware-cwg* (*chware*=game, play). Prof. Skeat refers *chuck* to Fr. *choquer*, to give a shock. This, however, does not mean to throw up, but to jostle.

shire for the capsule of *Nuphar Lutea*, the yellow water-lily. (*Eng. Plant-Names*, E. D. S., p. 104.) This is, no doubt, the Northamptonshire *churn*.

## ANGLO-CELTIC.

*Clabby*, worm-eaten, applied to car-rots (N.)

*Clay*, hoof of a cow or sheep (L.); "corruption of *claw*" (Evans)

A later *l* often takes the place of an older *r*; and *g*, when lost, is often replaced by *i*. Cf. A.-S. *clæg*, Eng. *clay*, Germ. *klei*.

*Clit*, to cleave (unite) tightly (N.) S.; A.-S. *clūt*, clout. A Celtic word (Skeat, s. v.)

*Clock*, the head of the dandelion (N.); "so named because children blow off the seeds to determine the hour"<sup>1</sup> (B.)

*Clough*, a large, shallow, earthen pan (N.), S.; a stock of a tree (Cumb.)

*Clout*, a blow on the head (N.)

*Clutter*, to huddle together, to heap in a disorderly manner (L., N.)

*Cob*, to strike; a blow (N., L.)

*Cobnut*, a large nut (N.)

*Cobbles*, small, round pieces of coal or stone (N.)

*Cock*, *cogger*, a striped snail-shell (N.)

*Conger*, a snail-shell, a cucumber (N.)

*Cock*, the top of a rick (N.) S.

*Cock-head*, the common knop-weed (N.); Sw. *koka*, a clod of earth

*Cock-eyed*, having a cast in one eye (N.)

*Cocker*, to fondle or indulge children (N.), p. 96; Fr. *coquelinier*, to dandle, cocker, pamper (Cotg.)

*Cod*, a pod (L.)

## CELTIC.

W. *claf*, sick, corrupt; *clafr*, scurvy; Arm. *klanv*, Corn. *claf*, sick; Ir. Gael. *clamh*, scurvy

Ir. Gael. *crag*, paw, foot; Manx, *craug*, paw of a beast

W. *clwt*, piece, clout; *clytio*, to piece, to patch; Corn. *clut*, Ir. Gael. *clud*, Manx, *clooid*, aclout

W. *clwch* (*clooch*), a round body; *clogoren*, a bubble; Ir. Gael. *cloch*, the pupil of the eye; *clog*, bell, head; Manx, *clag*, bell

Corn. *clout*, W. *clewtan*, a blow; Arm. *kaoud* for *klaoud*, an attack

W. *cluder*, heap, pile; *cludeirio*, to heap together

W. *cob*, a blow; *cobio*, to beat, tundere (Dav.); Hind. *kob*, beating, pounding

W. *cob*, tuft, head; Arm. *kab*, head; Ir. Gael. *caob*=*coba*, a lump; *copan*, boss, cup; Sans. *kubja*, hump-backed

W. *cocw*, a round lump; *cocos*, cockles; *cogwrn*, a round body, a shell; Arm. *kokes*, cockles (*Rev. Celt.*, iv, 159); Ir. Gael. *cochul*, shell, pot, husk; Sans. *s'ankha*=*kankha*, a shell

Ir. Gael. *caog*, to wink; *caogach*, squint-eyed

W. *cocru*, to fondle, indulge

W. *cod*, *coden*,<sup>2</sup> pouch, bag, pod,

<sup>1</sup> The truth is exactly the contrary. The time is supposed to be indicated by the calyx of this plant because the real meaning of its name had been lost in course of time.

<sup>2</sup> Prof. Skeat thinks the W. *cod* may be borrowed, and refers to O. N.

## ANGLO-CELTIC.

*Cod, coddle*, to cover, to wrap up (N.), S.; the primary meaning

*Codger*, a rough, uncivilised old man (N.)

*Coggle*, easily shaken or overturned (N.)

*Cole*, a conical heap (N.), B.; Prov. Sw. *koll*, upper part of the head<sup>1</sup>

## CELTIC.

bladder-husk; Arm. *kód*, bag, pouch; W. *codi*, to rise, swell up; *cwddu*, to rise round, encompass; *cuddio*, Arm. *kuza*, to cover, to hide; Ir. *cwdd*, surrounding; Corn. *cudhe*, to hide; Sans. *kat*, to cover, surround; *kut*, to curve; *kuti*, *kota*, a curve, house, tree, etc.

O. W. *cott*, old; *coth*, an old man; Arm. *kóz*, old; W. *egr* for *eger*, Ir. Gael. *ger*, sharp, sour

W. *gogi* for *cogi*, to shake, waver, tremble. Cf. Sans. *kuch*, to bend, curve

W. *cól*, a sharp hillock; Coru. *cól*, a pointed hill; Ir. Gael. *coll*, head; *colann*, body, trunk

Beans are mowed with a scythe, and after being turned over are put in *coles* in the fields, like hay. (*Agric. Surv. B.*, p. 119.)

*Collar*, the fork of a tree where the branches spring out from the trunk. In bird's nesting a boy says, "I'll swaum up the butt, and I shall soon be in the *collar*" (N.)

*Colly*, a term of endearment for a cow (L.), a name for a cottager's cow. "Goo and fetch the *collies* whoam" (N.)

*Colly-weston*. When anything goes wrong, it is said, "It is all along o' *Colly Weston*" (N.). In Lancashire it is *Colly-west*, and means going on the wrong road, speeding at a loss. (See *Arch. Camb.*, Oct. 1882, p. 255)

*Colt*, a third migration of bees; they are then said to have *colted* (N.); Prov. Sw. *kulla*, to cut off hair, to clip wool

*Conger*, a cucumber, a snail-shell (N.)

W. *cwll*, separation; *cyllu*, to part, separate; *cwlas*, a compartment in a building

Ir. Gael. *colan*, a young cow

W. *coll*, loss, and *gwes* (in comp. *wes*), motion; *gwesod*, departure, straying; *gwest*, *gwesta*, to go about

W. *cyllu* (*kully*), to part, separate; *cwll*, a separation; Sans. *krit*=*kart*, to cut, cut off, divide

See *Cock* and *Coger*. The Sans. *s'ankha*=*cankha* has retained the *n*

*koddi*, a pillow; *kothri*, scrotum; and to Sw. *kudde*, a cushion. If the root-meaning here is that of surrounding or enclosing, then the Sans. roots *kat* and *kut* show that these are borrowed words.

<sup>1</sup> Rietz, in his excellent *Svensk Dialekt Lexicon*, connects this word with Ir. (and Gaelic) *coll*, head. The Swedish word is certainly borrowed. Cf. Sans. *kōla*, breast, haunch, wild boar, from *kul*, to make a mass or heap.

## ANGLO-CELTIC.

*Conygree*, a name for a rabbit-warren (N.), S.; usually *conygear*

## CELTIC.

Ir. *coinin*, a rabbit (lit. a little dog); *coinicer*, a rabbit-warren; *cear*, placing, putting; W. *cwning-gear*, rabbit-warren

*Coneykeare* in Carlow, *Conicar* in Galway, *Conigar* in Limerick, and other places in Ireland, are so named from their rabbit-warrens. (See Joyce's *Irish Place-Names*, i, 430. The Danish *kanin*, coney, is borrowed.)

*Cook*, to throw. "See how that cat is *cooking* (tossing) that mouse about (N.)"

See *Chock*, *Chuck*

*Coomb*, the hollow at the junction of the main branches of the trunk of a tree (N.); A.-S. *comb*, a valley; a pure Celtic word

W. *cwm*, O. W. *cwmb*, Arm. *komb*, hollow, valley

*Coop*, to throw (N.). S.

Perhaps from W. *cobio*, to strike. If the word means to throw over, see *Coup*

*Cot*, a fleece of wool matted together, refuse wool (N.), H.; Germ. *kotze*, a shaggy coverlet

W. *cotwm*, dag wool; Ir. *caitin*, shag, coarse hair, blossom of osier

*Cotter*, to plague, vex, annoy (L.)

O. W. *cothwy*, lædat (*Rev. Celt.*, iv, 339); W. *coddi*, to vex, afflict; Corn. *cothys*, grief

*Cottering*, *cotting*. A person who sits close to the fire is said to be *cotting* it. If children creep close to their mother she will say "Don't stand *cottering* round me so" (N.). "Inclosing or securing", says Miss Baker, "appears to be the primitive meaning of the word *cot*"

The primary sense of *cot* has been accurately preserved in these words: W. *cot*, hut; *cod*, bag; Ir. *coit*=*coti*, boat; Sans. *kota*, hut, fort, curvature; r. *kut*, to curve, wind, be crooked; Sans. *kuta*, hut, fort, water-pot, etc.

From the idea of winding or circling comes that of surrounding or straitening; hence W. *codi*, to straiten, to vex; and the Celtic *cota*, coat, as that which surrounds or incloses the body. See *Cod*, *Coddle*.

*Coulch*, to fall or slip without any impetus, as the edge of a bank (N.)

W. *cwl*, dropping, flagging; *cwlyn*, a dropper; Arm. *koueclh* for *kou-elch*, a fall, movement of a body that falls

*Coup*, to tilt or tip (N.)

W. *cwympo*, to throw down, to fall

*Cozie*, snug, warm, comfortable (N.)

Corn. *cosel*, soft, quiet; Ir. *cws* (*coos*), quiet, rest; *cysol*, quiet; *cysur*, comfort; Manx, *cossal*, solace, comfort; *cossalagh*, comfortable

Jamieson (*Scot. Dict.*) has *cosie*, which he says is radically the same as *cosh*, snug, quiet.



## ANGLO-CELTIC.

*Cradle*, a framed, wooden fence for a young tree (N.)

*Crag*, *crog*, a large quantity (N.).  
"What a *crog* of things!" (N.)

*Crain*, pile-wort, *Ranunculus ficaria* (N.); B., (N.), S.

*Crank*, brisk, lively (N.); Du. *krank*, sick, ill (Skeat)

*Cratch*, a hayrick (L.), M.

*Crates*, panniers used to carry turnips (N.). They are made of plaited rods

*Craw*, the bosom (N.), S.; a shirt (?).  
Cf. *craw-buckles*, shirt-buckles (Beds.), H. *Craw* may mean bosom. Cf. W. *cropa*; Ir. Gael. (*s*)*groban*; Manx, (*s*)*crobane*, crop of a bird; Du. *krop*, id.

*Creach*, the thin laminæ of the limestone (N.), S.; loose rock (N.)

*Creemy*, trembling, nervous (N.), S.

*Creeny*, small, diminutive (N.), S.;  
*crinklin*, a small, early apple (N.), S.

*Crib*, to obtain surreptitiously (N.)

*Crick*, a sudden twist in the neck (N.)

*Cricket*, a small stool, footstool

*Crizzle*, to freeze (N.), S.; to crisp, grow hard or rough by heat or cold (N.), L.;<sup>1</sup> Dan. *kruse*, to curl

*Crocks*, earthenware (N.), L.; A.-S. *crocca*; Du. *kruik*, Germ. *krug*, pot. "Probably originally Celtic" (Skeat)

*Crocus-men*. At a yearly division of land at Wirkworth a feast is provided by the haywarden. He and the master of the feast are called *Crocus-men*. (Bridge's *Hist. of N'hamp.*, i, 219; Brand, ii, 12, 13) (N.), S.

*Crow*, the pig's fat fried with the liver (N.)

## CELTIC.

Ir. Gael. *crqidhal*, *creathall*, a cradle; *crath*, to shake, to rock; Ir. *crūd*, a cradle (Richards)

W. *crag* for *crag*, Corn. *cruc*, Ir. Gael. *cruach*, heap, pile

The Irish name of the plant is *Grain aigein*

Arm. *kren*, vigorous, impetuous; W. *crai* for *crain*, fresh, vivid

Ir. Gael. *cruach*, heap, pile. See *Crag*

Ir. *creathach*, a hurdle; Ir. Gael. *cliath*=*crati*, a hurdle; W. *clwyd*, id.; Sans. *krit*, to twist, to spin

W. *craw*, a covering; W. Corn. *crys*; Arm. *kres*, a shirt

Ir. Gael. *creach*, rock; W. *crag*, a hard coating, rock

W. *cryn*, a shiver, trembling; *crynu*; Arm. *krena*, to tremble; Manx, *craynagh*, trembling

Ir. Gael. *crion*=*crina*, withered, small; W. *crin*, id.; *crinell*, what is dried

W. *cribo*, to comb, card; used figuratively

W. *crych*, a curling, wrinkling; *crychyn*, a curl

W. *cron* (pron. *crig*), mound, tump; *crugaid*, of a roundish form

Arm. *kriz*, wrinkle, fold; *kriza*, to wrinkle; W. *crych*, *criched*, a wrinkle; *crych*, wrinkled, wavy; *crisp*, a crisp coating or covering

W. *crochan*, pot; *crwc*, pail; Ir. *crogan*, Gael. *crog*, jar, pitcher; Manx, *crockan*, earthen pot; Sans. *karaka*, water-pot

Ir. *croic*=*croci*, and in the nominative case *crocis*, a venison feast (?). A round of beef now is the main dish, but formerly venison may have been offered

W. *cro*, a round; *croen*, skin, covering

<sup>1</sup> In glass-making a plate is said to *crizzle* when it becomes rough, and loses its transparency; its surface is wrinkled.

## ANGLO-CELTIC.

*Cruddle*, to curdle, congeal (L.);  
*cruds*, curds (L.)

*Crudge*, to crowd (N.)

*Crummy*, plump, fleshy (N.); Germ.  
*krumm*, crooked, bent

*Crumpet*, a kind of light, round cake  
(N.)

*Crunch*, to crush with a noise, as a  
dog with a bone (L.). Prof. Skeat  
refers to Du. *schransen*, to eat  
heartily

*Cuck*, to throw (L.)

*Cuddy*, the hedge-creeper (N.)

*Cuff*, to remark upon, talk of (N.).  
"The appearance of Miss H. was  
*cuffed* over at the ball." (N.) Sw.  
*kufwa*, to strike, overwhelm; *kuffa*,  
verberibus insultare (Ihre)

*Culls*, inferior cattle separated from  
the rest (N.)

*Cushat*, the stock-dove, columba  
*enas* (N.); A.-S. *cusceote*, the  
ringdove

*Cutchel*, to house or inclose comfort-  
ably. "I think I have *cutchel'd*  
him nicely", said of a pig (L.)

*Cuts*, lots; to draw *cuts*, cast lots  
(N.)

*Dad*, *daddy*, a child's name for a  
father (N.); Prov. Sw. *dad*, father

*Daddle*, the hand (N.); *Dade*, to hold  
a child by the hand in teaching it  
to walk (N.)

*Daffle*, to be bruised or decayed (N.);  
*daffled*, applied to fruit that is  
bruised or decayed (N.)

*Dag* a sharp, sudden pain<sup>2</sup> (N.), S.

## CELTIC.

O. Ir. *cruth*, *gruth*, pressed milk, curd;  
*gor-gruth*, lac pressum (Goid., 76);  
Gael. *gruth*, curds; Sans. *krud*, to  
become thick

W. *crug*, heap, pile; *crugo*, to heap  
up

W. *crwmach*, spherical, convex, a  
rotundity; *crwm*, round; Arm.  
*kroum*, courbé

Corn. *crampoethen*, a pancake; W.  
*crempogen*, a fritter; Arm. *kram-  
poez*, fine cake; W. *crempog*,<sup>1</sup> pan-  
cake, fritter

Manx, *crancaal*, to make a noise;  
*cranch*, to grind with the teeth;  
Gael. *cracan*, crackling; Ir. *crac*,  
to make a noise

See *Cook*

W. *cuddan*, wood-pigeon; *cuddio*, to  
hide; Arm. *kuza* for *kuda*, to hide,  
conceal

Ir. Gael. *cubhas*, a word; *cabais*, tat-  
tling; *cab*, mouth; Sans. *kup*, to  
speak

W. *cwll*, separation; *cyllu*, to sepa-  
rate

Is not *cusceote* Celtic? Cf. Corn.  
*cus*, wood, and W. *cwt-iar* (short  
bird), coot, water-rail. Cf. W.  
*cwtyn*, a plover

Ir. Gael. *cochal*, cope, cowl, pod,  
shell (prim. meaning, inclosure);  
Sans. *kus'* = *kuk*, to surround, in-  
close

W. *cwtws*, a lot; Manx, *kuht*, id.

Ir. Gael. *daid* = *dadi*, father; W. *tad*,  
*dad*, Corn., Arm. *tad*, id.; Sans.  
*tāta*, Hind. *tat*. father

Ir. Gael. *doid* = *dadi*, the hand.  
O'Clery has *dae* (for *dadi*), lamh  
(hand)

W. *daif*, a singe, a blast; *deifio*, to  
nip, to blast; *deifiol*, blasting

Ir. *daga*, dagger; Arm. *dag*, id.; *dagi*,

<sup>1</sup> Probably compounded of W. *crwm*, round, and the old root retained  
in Sans. *pach*, to cook.

<sup>2</sup> The primary meaning is a sharp point. Cf. *dag-prick*, a spade that  
ends in a point (East); *dag*, a pick (Devon); the projecting stump, point,  
of a branch (Dorset).

## ANGLO-CELTIC.

*Daglocks, taglocks*, locks of wool matted together (N.)

*Daps*, a likeness. "The very *daps* of him" (N.), S.

*Dalbi* would become in the case-form *dalbis, dalpis*, and by contraction *daps*.

*Dandy*, the hand (N.)

*Dauber*, a builder of walls with mud mixed with straw (N.); *daubing*, wet and dirty (L.); O. Fr. *dauber*, to plaster<sup>1</sup> (Skeat)

*Dawsey*, sticky, as bread not sufficiently baked (N.), doughy

*Deck*, to desert or break an engagement on some frivolous pretence. "I'll *deck* the job" (N.), S.; A.-S., *decan*, to cover

*Dips*, a slang word for money (N.); properly pieces of money

*Devilin*, the swift, *Hirundo apus* (L.)

*Dicky-bird*, a child's name for any small bird (N.)

*Dids*, breasts, properly nipples or paps (N.), S.; A.-S. *tit*, a teat

*Dilly dally*, to delay, loiter, linger (N. and L.); O. N. *dvelia*, morari (Skeat); Eng. *dwel*

*Dock*, the plant so called. *Rumex obtusifolius* (N.); A.-S. *doce* (borrowed). Cf. Gr. *δαῦκος*, a kind of carrot

*Dock*, to lower price or wages (L.)

*Dollop*, a lump or large piece (N. and L.)

*Doney*, the hedge-sparrow (N.), sometimes called *dunnock*; A.-S. *dun*

## CELTIC.

to strike, to stab; Ir. Gael. *dealg* = *dalgi*, thorn, pin, prickle

W. *tag*, a clogged state; *tag-lys*, the bind-weed; Ir. Gael. *tagh*, to join closely, cement

Ir. Gael. *dealbh*, O. Ir. *delb* = *dalbi*, form, image; W. *delw* = *delb* or *delv*, form, image, likeness

See *Daddle*, a nasalised form

Ir. Gael. *dób*, water, mud; v. to daub, to plaster; W. *dwb*, mortar, cement; *dwbwr*, dauber, plasterer; *dwfr*, water. From *de-albare*, to whitewash (Skeat)

W. *toes*, dough, paste; *toesaidd*, like dough, doughy

Arm. *techi*, to flee, desert, avoid, evade (*fuir*, s'eloigner, esquiver); W. *techu*, to skulk, prim. to evade (?); Sans. *tik*, to go, move oneself

W. *tip*, particle, piece

Ir. *duibheall* = *dibhal*, quick, swift; Ir. Gael. *deifr*, haste, speed; W. *dyflin*, unwearied, unresting

W. *dicen*, a hen, female of birds; perhaps used because the female is generally the smaller bird

W. *did*, *diden*, nipple, teat; *didi*, teat, also pap; Manx, *did*, *diddee*, id.

Ir. *dala*, Ir. Gael. *dail* = *dali*, delay, procrastination, respite; Manx, *daill*, credit, trust, i.e., a delay in payment

Gael. *dogha*, the burdock; Ir. *meacan-dogha*, the great common burdock; *meacan*, tap-rooted plant<sup>2</sup>

W. *tocio*, to clip, curtail, dock

W. *talp*, lump, large piece, mass

From its colour; Ir. Gael. *donn*, W. *dwn*, *dun*, dusky; connected with *du*, black

<sup>1</sup> In Cotgrave and Roquefort, *dauber* means to beat, to cuff.

<sup>2</sup> I suspect that the Celtic *dogha* and Gr. *δαῦκος* are connected with Sans. *dogha*, milking (Ved.), from the juiciness of their roots.

## ANGLO-CELTIC.

## CELTIC.

- Dowly*, dark and dull in colour (N.) W. *du*, black; *duder*, blackness; *du-aidd*, blackish
- Dowle*, the downy particles of a feather (N.) Ir. *dul*, a lock of hair or wool
- Dozey*, unsound, as wood beginning to decay (N.). From *doze*, to slumber, grow dull (Baker) Allied to *dawsey*, q. v.; from W. *toes*, dough; *toesaidd*, doughy, i.e., soft
- Drab*, a female dirty in person and slovenly in dress (N.); *drabbled*, dirtied by walking in mud (N.); A.-S. *drabbe*, dregs, lees; a borrowed word. See Skeat s. v. *drab* Ir. *drab*, spot, stain; *drabach*, dirty; Ir. Gael. *drabog*, a dirty, sluttish female; *drabh*, refuse
- Dredgery*, carefully, cautiously. "If you move her arm ever so *dredgery*, it gives her pain" (L.) W. *dryd*, carefulness, economy; *drydol*, careful, economical. We might also have *drydgar*, careful
- Drudge*, a female servant compelled to do all sorts of laborious and dirty work slavishly (N.) Ir. *drugaire*, Gael. *drugair*, a slave, a drudge; Ir. Gael. *dragh*, trouble; Sans. *drāgh*, to exert oneself, to be tired
- Dubby*, blunt (N.) W. *twmp*, a round mass or lump; *twmpan*, a fat female; *twmpan*, a bulky one; Ir. *tuimpe*, a hump; in Gael. a turnip; Ir. *damba*, a lump (O'Don.); Manx, *tom*, bump, swelling
- Dumpy*, a thick, short person or thing (N.)
- Dumple*, a dumpling (N.)

Prov. Sw. *tamp*, what is large and gross : a borrowed word, as the Lat. *tum-ulu-s* and Sans. *tumra*, big, strong, show.

- Dubbing*, a mixture of oil and tallow (N.) See *Dauber*
- Duck-stone*, a name given to a stone on which, in a game, other stones are placed (L.) W. *dwg* for *dwc*, bearing, carrying
- Duds*, rags, or clothes generally (N.) Gael. *dud*, a rag; *dudach*, ragged; Ir. *dad*, piece, a trifle
- Dudman*, a scarecrow (N.); Du. *tod*, a rag
- Eane*, to bring forth, applied to an ewe (N.); S.; A.-S. *eanian*, to bring forth a lamb W. *oen*, a lamb; *oena*, to bring forth a lamb; Arm. *oan*, Corn. *oin*, Ir. Gael. *uan*, a lamb; Manx, *eyn*, id.; *eyney*, to bring forth a lamb

Prof. Skeat says the only clear trace of *eanian* is in the expression, *ge-eane-eowa*=the ewes great with young (Gen. xxxiii, 13). "There can be little doubt", he adds, "that *ge-eāne* is here a contracted form of *ge-eācne* or *ge-eacene*...and *eācen* signifies pregnant. Hence the verb *ge-eacnian*, to be pregnant (Luke i, 24), which would be contracted to *ge-eānian* (s. v. *yeen*)." But the A.-S. *eanian* is evidently connected with the Manx



*eyney*, W. *oena*, from *eyn*, *oen*, a lamb. The ideas of pregnancy and birth are quite distinct. The W. *o-en* is compounded of *o*, Sans. *avi*, Lat. *ovis*, and *en*, a suffix of diminution.

## ANGLO-CELTIC.

*Earnest*, money given to bind a bargain or ratify a hiring (N.)

*Eccles*. "Building *eccles* in the air."  
A singular phrase, equivalent to building *castles* in the air (N.)

*Eccle*, *eccle-hickol*, the woodpecker (N.), S. *Hickol* is also used in Herefordshire, and *hecce* in Gloucestershire

*Edgy*, keen, eager, forward (L.); sometimes (erroneously) *hedgy*; A.-S. *ecg*, edge; Dan. *eg*, id.

*Eel-pout*, the barbot, the name of a fish caught in the river Nen (N.), S.

*Ester*, the inside of the chimney (L.); generally *astre* or *astir*=hearth

*Evvern*, untidy as regards appearance (N.), S.

*Fad*, whim, fancy, caprice (N.), L.

*Fadge*, *fodge*, a loosely or half-filled pack-sheet or sack (N.). In the North *fadge* means a bundle

*Fadge*, to make a person believe a lie, to cram (L.); usually *fudge*, A.-S., *fūcn*, deceit; Lat. *fucus*, a dye, deceit, disguise

*Fag*, *fog*, long coarse grass (N.). *Fog* is the more usual form

*Fagged out*, a term applied to a garment worn at the edge. "My gown's *fagged out*" (N.) "*Fag*, the fringe at the end of a piece of cloth" (Ash)

## CELTIC.

W. *ernes*, a pledge; *ern*, earnest money; Ir. Gael. *earnas*, tie, band; *earnadh*, payment; Ir. *arra* for *arna*, a pledge; Sans. *rina*=*arna*, debt, obligation

I think this must be the O. W. *ec-lwys*, church, from Lat. *ecclesia*, though it is in the singular number. Perhaps the Anglicised form, *eccles-es* would be rejected as difficult to pronounce

W. *hic*, a snap; *hicio*, to snap; *hicell*, a long-handled bill

An interesting form of the Aryan root *ak*, to be sharp, which is found in W. *eg-r*, eager; *di-auc*, slow; W. *awch*=*āk*, edge

A hybrid form. W. *pwt*, any short thing; Sans. *putt*, to be small; *pōta*, the young of an animal

Ir. Gael. *as*, to kindle a fire, to light up; *tir*, land, earth (*Arch. Camb.*, Jan. 1884, p. 21); Manx, *as*, fire, and *teer*, land

See *Avern*

Arm. *fazi*, mistake, error, wildness, disorder (*égarement*, *erreur*, aberration d'esprit); *fazia*, errer, s'égarer; W. *ffado*, a trifle (see *Arch. Camb.*, Jan. 1884, p. 21). The Arm. *z* represents an older *d*

W. *ffasg*, bundle, faggot; Arm. *feskad*, a sheaf; Lat. *fascis*. The root seems to be Ir. *fasg*, W. *gwasgu*, to press, press together, bind

W. *ffug*, feint, deception, guile; *ffugio*; Corn. *fugio*, to feign, delude; Arm. *fougé*, vanité, fanfaronade, rodомontade

W. *ffwg*, dry grass; Manx, *fog*, aftermath

W. *ffaig*=*fagi*, extremity, turn, embarrassment; Arm. *fech*, overcome, wearied out; especially used of disputants

The W. *ffaig*, Arm. *fech*, apparently meant, brought to an end, the end or extremity itself, and therefore worn out, defeated. The prim. meaning was probably circling or winding, and hence W. *ffaig* means a turn. Cf. Sans. *vak*, to curve, wind; *vakra*, winding, tortuous. The course of ideas is then winding, turning, returning, ending; and hence the ideas of embarrassment and being worn out. From the idea of circling we have Fr. *fagot*, a bundle of sticks fastened (encircled) by a cord.

## ANGLO-CELTIC.

*Fantigue*, irritability, ill-humour (N.); *fanteage*, fit of passion, pet (L.)

*Fantodds*, a slight indisposition, bodily or mental (L.), E. D. S.; *fantoddy*, indisposition (L.)

*Fantome*, loose, flabby, as the flesh of a sick child. Light, unproductive corn is said to be *fantome*. Vegetation is so called when it droops from heat and drought. Cattle that dwindle on change of pasture are *fantome* (N.)

*Feece*, convalescent, cheerful, active (L.); A.-S. *fūs*, ready, prompt, quick

*Fell*, a holiday. A workman will say he cannot catch a *fell*<sup>1</sup> this week when he cannot complete his work within that time (N.), B. s. v. *Catch* (a fell)

*Fell*, to sew the inside of a seam (N.); gen. to fold down and sew slightly

*Fezzele*, a litter of pigs (N.), to litter as a sow (L.); prim. a verb

*Fiddling*, trifling, loitering (N.)

*Fig*, to fudge, to flatter (N.)

*File*, a name for a shrewd, unscrupulous old man (N.)

*Fimmak*, to trifle, to loiter; spoken of servants who go idly about

## CELTIC.

Ir. Gael. *fann*, weak; *taoig*, a fit of passion

W. *gwan*=*van*, weak; *teithi*, qualities, faculties; *taeth*=*tati*, essence (P.); properly being, nature; Sans. *tatwa*, nature, being, reality

Ir. Gael. *fann* for *fant*, weak, feeble, infirm; *fantais*, weakness, languishing; W. *gwan*, Arm. *gwān*, weak, feeble, poor; W. *gwantan*=*vantan*, fickle, variable; Sans. *vanda*, *vandam*, maimed, crippled, impotent

W. *ffysg*, quick, active; Ir. Gael. *fuis*=*fisu*, active; *fiusach*=*fisach*, earnest

O. Ir. *fél*, festival, holiday (Ir. *Gl.*, 70); Ir. Gael. *féil*, id.; W. *gwyl*, id.; Lat. *vigiliæ*

Ir. Gael. *fill*, Manx, *filley*, to turn, fold, plait; W. *gwili*, full of turns or starts

Ir. Gael. *feis*=(*fesi*), a pig, swine; with the Celtic verbal suffix *-al* Generally *piddling*. See *Piddle*

W. *ffug*, pron. *ffig*. See *Fadge*

W. *ffel*=*fila*, cunning, subtle, wily; Ir. *fileoir*, a crafty person

Ir. *feimh*=*fima*, negligent, neglectful; with the usual Celtic verbal

<sup>1</sup> This word shows that Christianity was established in Northamptonshire before the Saxon invasion, and therefore before St. Augustin began his mission here.

## ANGLO-CELTIC.

their work, not in good earnest (N.); O. N. *feim*, pudor, verecundia; *feimar*, pudet, pudere; Prov. Sw. *femma sej*, to cause shame to oneself

*Fin*, the rest-harrow, *Anonis arvensis* (N.)

*Flannen*, flannel (L.)

*Flack*, a blow (N.)

*Flasket*,<sup>1</sup> a circular or oval basket made of peeled osiers (N.), L.; *flacket* (Holderness); *flaskin* (Yorkshire); O. Fr. *flasche*, flask, bottle; O. H. G. *flasca*, O. N. *flaska*, id.

*Fletches*, green pods of peas (N.); O. N. *flicka*, vestis linea trita

*Flew*, shallow, expansive. "Your bonnet sits very *flew*"; i.e., the poke is very open and wide-spreading (N.); O. N. *flár*, wide, open

*Flimp*, a variation of limp, flaccid (L.)

*Flinket*, a long, narrow slip of land, whether arable or pasture (N.)

*Flip*, any poor, insipid liquor (N.) In Brittany *flip* is the name of a compound formed of brandy, cider, and sugar. So called, probably, from its soft taste

*Flommacking*, loosely dressed in paltry finery (N.); *flommacks* for *flommack-es*, an ill-dressed, slatternly female; one, for instance, with a broad-bordered cap falling loosely about her face (N.)

## CELTIC.

formative we have *finak*, to be careless or negligent

W. *ffion*=*finu*, (1), crimson; (2), the foxglove. Applied to the rest-harrow from its rose-coloured blossoms

An archaism. W. *gwlanen*=*vlannen*, id.

Ir. Gael. *flag*, a blow

W. *flasged*, a vessel made of straw or wickerwork; a basket; Ir. Gael. *fleasg*=*flaski*, rod, wand; prop. osier, a wreath made of twisted rods; *flasgan*, a flask; Arm. *flach*, a wand

W. *blisg*, pods, husks; *plisgyn*, husk, shell; Corn. *blisg*, Arm. *plusk*, id.; Ir. Gael. *plaosg*, pod, husk<sup>2</sup>

W. *fflau*, spreading out; *ffreu*, fluor, fluxus (Dav.); *ffluw*, a diverging, running out

W. *llipa*, flaccid; *llimp*, smooth, sleek. Cf. *Ffluellin* from Llewelyn, *flummery* from llymru

Celtic from its form; probably connected with W. *ffrin*, *ffring*, the brow or edge of a cliff

W. *llipa*, flaccid, limp

*Flommack* is certainly Celtic, from its verbal suffix; probably connected with Ir. Gael. *blomas*, ostentation. Cf., however, Arm. *flammik*, petit-maitre, pretentious

<sup>1</sup> As many other words that belong to an early stage of civilisation, *flask* or *flasket* is Celtic. The termination *-et* in nouns belongs to this class of languages, as in *basket*, *bonnet*, etc.; and only by the Irish or Gaelic can the word *flasket* be explained.

<sup>2</sup> *Blisg* does not seem very nearly related to *fletch*; but I do not know any German or Scandinavian word, of the same meaning, that is nearer in form. *B* in Celtic, as in Sanskrit, easily becomes *f* or *v*, and *g* represents an older *k*. Thus we come to the form *fisk*, which by a not uncommon change becomes *fletch*. *Hülse* and *skida* are respectively the German and Swedish names for our English *pod*.

## ANGLO-CELTIC.

*Fluff*, any downy particles (N.), L.

*Flummery*, fulsome flattery (N.)

*Flurrigigs*, useless finery (N.)

*Fodge*, to make one believe a lie (L.)

*Fog*, coarse grass (L.)

*Footy*, small, insignificant (L.)

*Frem*, lusty, abundant, thriving. A person liberal in a bargain is a *frem* customer (N.); *frim*, *frem*, lush, abundant (L.); *frum*, fine, handsome (N.), S.; thick, rank, overgrown (West), H.; A.-S. *freom*, firm, strong

*Friddle*, to waste time in trifles (N.)

*Frow* (pron. as snow), to pine, dwindle (N.)

*Frumpt*, to invent. "They *frumpt* up a fine story (N.)

*Frumpt*, a sour, disagreeable female (N.)

*Fryste*, new, smart (N.); Germ. *frisch*, fresh, new

*Fudge*, lying nonsense (L.)

*Fullock*, a violent rush; to rush, knock, kick (L.)

*Fussock*, a large, coarse woman (N.); formed, as W. *boglynog*, bossed, from *boglw*m, a boss

*Gab*, a mouth, loquacity, idle talk (N.), L.; O. N. *gabba*, decipere, deludere (Hald.); to mock (Skeat); Prov. Sw. *gabb*, derision, insult

*Gable*-poles, slender rods placed outside the roofs of thatched buildings to protect the thatch (N.). *Gable* here is not a fork, but a holdfast

*Gad*. Cattle are said to have got

## CELTIC.

W. *pluf*, feathers, plumage; Lat. *pluma*

W. *llymr*u, flummery; used figuratively

W. *flur*, a bright hue; Arm. *flour*, lustre, brightness; W. *gwisk*, Arm. *gwisk*, dress, clothing

See *Fadge*

See *Fag*

Gael. *fudaidh*, mean, vile, contemptible, trifling; W. *ffwtog*, a short tail (?)

W. *ffrw*m (*froom*), luxuriant, rank, large; Arm. *fromm*, repletion, swelling (gonflement); *fromma*, to swell out

W. *ffritian*, to trifle, waste time; *ffrityn*, a little, flighty fellow; *ffrid*, a sudden start; Manx, *fryt*, a frivolous person; *fryttag*, rag, shred

W. *ffrau*, flowing, streaming

Arm. *framma* for *frampa* (?), to form or put together; *framm*, assemblage des grosses pièces de bois pour la construction des maisons

W. *from*, fuming, testy, touchy; *fromyn*, a testy person

W. *ffrost*, pomp, ostentation; Manx, *froash*, pride

See *Fadge*

W. *ffüll*, haste, speed; *ffullio*, to hasten

W. *bost*, a swelling or rising up; Arm. *bos*, *bosen*, the plague, from its boils; Corn. *bōst*, *fos*, boasting; prim. swelling

Ir. *gab*, mouth; *gabaire*, prater, tatter; Gael. *gob*, beak, mouth; *gabair*, *gobair*, a prating, talking fellow; Manx, *gob*, *cab*, mouth. Allied to Sans. *gabha*, a cleft, slit, opening

Ir. Gael. *gabh*, to take, to hold; W. *gafael*, a hold, grasp, fastening; *cafael*, to hold, enclose

Ir. *gadh*, arrow, dart; Ir. Gael. *gath*,



## ANGLO-CELTIC.

the *gad* when they run madly about from being stung by a gad-fly (N. and L.) A.-S. *gād*, point of a weapon, sting; O. N. *gaddr*, clavus (Hald.)

## CELTIC.

a spear, javelin, sting; Gael. *gad*, twig, withy; Sans. *gadu*,<sup>1</sup> spear, javelin

The anlaut in Sans. *gadu* shows that *gad* and *gaddr* are borrowed words.

*Gaffer*, the master of a house, foreman of workmen (N. and L.). Usually it means an old man, a grandfather; *gotfer* in Wilts

Corn. *coth*, *goth*, W. *coth*, Arm. *coz*, old, old man; Ir. Gael. *fear*, man

A.-S. *ge-fæder*, god-father (Mahn), a corruption of *gramfer*, grandfather (Skeat).

*Gag*, to tighten so as to prevent motion, as an over-tight gown (N.)

W. *ceg*, mouth, throat; *cegio*, to choke (Skeat)

{ *Galls*, vacant places in a crop (L.), M.

W. *gāl*, a cleared spot; open, cleared

{ *Gally* (pron. *gauly*), having the hair rubbed off; applied also to land having patches where the crop has not grown (L.); O. N. *galli*, vitium, nævus (mole on the skin)

The change from long *ā* to *au* is a Celtic usage (O'Donovan's *Ir. Gram.*, p. 10).

*Gamble*, a butcher's staff (N.)

Ir. Gael., W. *cam*, crooked, winding;

*Gambrel*, *gambrel*, a crooked or bent stick used by butchers (N. and L.)

W. *pren* (in comp. *hren*), wood

*Game-leg*, a crooked leg

In Ash's Dictionary the forms are *cambrel* and *cambren*.

*Garry-ho*, loose, improper language (N.); O. N. *gari*, violentia, sævities; *ho*, clamor opilionum; only our Eng. *ho!* *hoa!*

W. *gair*=*gari*, Arm. *ger*, word, saying; W. *hoew*, sprightly, volatile; Sans. *gir*, voice, word, speech

*Gault*, the bubbling motion produced in a liquid by its rapid conversion into vapour, ebullition (N.), S.; Germ. *wallen*, A.-S. *weallan*; O. N. *vella*, to well or boil up

Ir. Gael. *gail*, smoke, vapour, steam; *gaileadh*, evaporating; *goil*, boiling, ebullition, vapour; *goilleadh*, boiling; Manx, *gall* (*galt?*), vapour

*Gauly*, a blockhead (L.)

See *Galls*

<sup>1</sup> I refer to Sanskrit here, as in other places, to show that the Irish or Welsh word is not borrowed.

## ANGLO-CELTIC.

*Gaunt*, emaciated (L.); Norm. *gant* = *gant*, a thin, pointed stick, a tall and thin man (Skeat)

*Gaunty*, luxuriant; applied to trees tall and over-spreading (N.)

*Gaury*, exuberant, quick-growing. Corn too exuberant in the blade is said to be *gaury* (N.); O. N. *gorr*, plenius

*Gawn*, any vessel for lading out liquid (L.), a small tub (M.); var. of gallon (L.)

*Gawney*, a simpleton (L.)

*Geason*, sparing, scarce (N.); O. N. *gisinn*, rarus, hiulus (Hald.). It means open, gaping; Prov. Sw. *gisna*, to open from drought

*Gig*, a winnowing fan (N.)

*Giggling*, *goggling*, unsteady, easily shaken (N.); Fr. *gigue*, a dance, a jig; O. N. *geiga*, tremere

*Gimlet-eye*, an eye with a squint (N.); O. Fr. *gimbelet*, a gimlet

*Gimmy*, very neat, spruce, nice in person (N.). *Gimp* in Brockett's *Gloss of N. Country Words*. Prov. Sw. *gimmelig*, fair, beautiful, applied to light. Rietz refers to O. N. *gim-steinn*, jewel, and *gimlir*, splendour!

*Gimsoning*, ingenious trifling, gim-cracking (N.)

*Gird*, a twitch, a pang (N.); A.-S. *geard*, *gyrd*; O. H. G. *gerte*, rod, wand

*Glauds*, hot gleams between showers (N.); Dan. *glöde*, a live coal; Du. *gloed*, glowing heat, flame

## CELTIC.

Ir. Gael. *gann*, *gand*, scarce, scanty, little: *gantar*, scarcity; Manx, *goan*, scarce, short

Ir. Gael. *gann*=*gant*, strong, stout, thick

W. *gor*, high, large, excessive; generally used as a prefix, as in *goruch*, supremacy; Arm. *gour*, superlative; *gorré*, dessus, la partie supérieure; *gorrea*, élever

Ir. Gael. *gann*, a jug; W. *gwn*, a large bowl; Sans. *gañjā*, a drinking vessel

Ir. Gael. *geoin*=*goni*, a fool, simpleton

Ir. *gaisin*, Gael. *gaisean*, a scanty crop; Ir. Gael. *gaise*, flaw, blemish; Gael. *gaiseadh*, blasting, withering

Ir. *gig-rand* (*rand*=nimble), a whirligig; *giog-ach* (*gig-ach*), unsettled, moving to and fro; *giogaire*, an uneasy person; W. *gogi*, to shake; *gogwy*, full of motion; *gogr*, a sieve

The root is, I think, the Ir. Gael. *giomh*, a lock of hair, a curl, and the gimlet is so named from the twist or curl at its base; Ir. *gimleid*, a gimlet (borrowed?)

W. *gwymp*, neat, spruce, handsome

See *Gimmy*, Arm. *souna*, to cut, to form

W. *gyrth*, dash, hit, stroke; *gyrthio*, to hit, push, run against; arietare, pulsare (Dav.); *gyr*, drive, onset, thrust; Ir. Gael. *gearr*, to cut, hew, taunt; Manx, *giarey*, to cut, wound

W. *glawdd* (*glaud*), lustre, glow, splendour

<sup>1</sup> The O. N. *gim-steinn* is, I think, from Lat. *gemma* (gem), and the prov. Sw. *gimmelig* is gem-like. The Eng. *gimmy* is for *gimpy*, and the W. *gwymp*, Ir. *fiamh*, hue, colour, are connected with Sans. *vimba*, mirror, reflected form, picture; *vimbata*, reflected, pictured, painted. The primary idea is bright, shining.

## ANGLO-CELTIC.

*Glaver*, to flatter (L.)

*Glauber*, flattery (N.); A.-S. *gluvere*, a flatterer

*Gleeting*, a place where the land is made moist by water that cannot escape (N.); *gleeting springs*, "springs that have no free outlet, render the earth hollow and fuzzy" (Morton), N.; A.-S. *glid*, Low Sax. *glett*, slippery

*Gleeve*, a pole with serrated prongs, used for catching eels (N.); Fr. *glaiive*, a sword

*Gob*, a small, mucilaginous lump (N.); Fr. *gob*. "L'avalla tout de *gob*", at one gulp he swallowed it (Cotg.); *gobeau*, piece, morsel

*Goddle*, to deceive (N.), S.

*Gog*, a bog (N.)

*Goggy*, boggy, swampy (N.)

*Gogging*, unsteady (N.)

*Gogmire*, a quagmire (N.) Cf. *geg*, *gaig*, to swing (Warw.), E. D. S., iv, 126

*Goggle-shells*, large snail-shells (N.)

*Goggles*, id. (N.)

*Gog* in *goose-gog*, gooseberry (L.)

*Gomeril*, a fool (L.)

*Goodjers*, an exclamation of wonder and surprise (N.), S. Cf. *Goodjer*, a term for the Devil (Dev.)

"The *gougeres* (demons) shall devour them, flesh and fell (skin), Ere they shall make us weep."

*Lear*, v, 2.

*Gound*, the vulgar pronunciation of gown (N.). Only an archaism. The word *gound* means what is sewn; an advance from the primitive skin

*Goury*, stupid, sullen (N.); O. N. *gari*, violentia, sævitas

*Gouty*, wet and boggy (N.), S.

*Gowl*, to open, enlarge, as when a button-hole is worn out of shape (N.)

*Agōri*, by a common process, would become *agōli*, and by a customary change *gowl*.

## CELTIC.

W. *glaf*, smooth, glistening; *glafir*, flattery; *glafu*, to flatter

To *gleet* is to make moist; Arm. *gliz*, dew (prim. liquid); W. *gw lith*, id.; Corn. *gulhy*, to wash. The root is Sans. *gal*, to ooze, distil; *galita*, liquified. Cf. W. *gwlaw* rain; *gwlyb*, liquid, moist

W. *glaiif*, a bill-hook; falx (Dav.)

W. *gob*, heap, mass; *còb*, tuft

W. *godwyllo*, to deceive slightly (S.)

W. *gogi*, to shake, quiver; Ir. Gael. *gogach*, wavering

Ir. Gael. *cochal*, husk, shell; W. *cos*, cockles; *cocw*, round lump. See *Cock*

Ir. *camar*, a soft, foolish fellow; *camaran*, an idiot

W. *gygwr*, a grim-looking person; *gwgu*, *gygu*, to lower (*y*=E. *u*)

Ir. *gunn* for *gund*, *gunnadh*, a gown; Gael. *gùn*, W. *gun*, gown; W. *gunio*, to stitch, to sew; *gynel*, a close gown; Manx, *goon*, gown; Sans. *goni*, sack; *guna*, string, thread; *gundana*, a covering

Ir. *gōrach*, foolish, stupid; Gael. *gur-rach*, a great, clownish fellow

W. *gwst*, moist, wet

W. *agawr*, opening, breach; *agori*, to open, break, expand, enlarge. Cf. W. *achreth*, trembling, = *creth*, id.

## ANGLO-CELTIC.

*Grab*, to seize, catch firm hold of (N.), L.; Sw. *grabba*, to seize. Must be borrowed by Grimm's law

*Graves*, the sediment of chandlers' tallow (N.)

*Grewed*, adhered to the pot in boiling. "The milk tastes as if it were *grewed*", a word of similar import with *burnt to* (N.). It means simply burnt. Cf. *grown*, milk burnt in boiling (Linc.)

*Griskin*, the short bones taken out of a flitch of bacon (N.). "*Griskin*, the back bones of a hog broiled on the coals, from the Ir. *grisgin*" (Ash's Dict.); O. N. *gris*, a pig

*Grouldy*, grumbling, discontented (L.)

*Grouse*, gravel (L.)

*Grout*, mortar mixed with small stones, used for filling up interstices of walls

*Grudgeons*, a sort of bran (L.)

*Gubby*, knotty, full of small protuberances (N.)

*Gudgie*, short and thick, as applied to the person<sup>2</sup> (N.)

*Gulsh*, ribaldry, silly talk (N.)

*Gurry*, an inward rumbling of the bowels (L.). Cf. *gyrr*, to purge (Lanc.)

*Gyves*, sinews of the legs (N.). "Possibly a metaphorical use of the word *gives* (sic), a fetter" (B.). It is the primitive meaning

*Haggy*, rough and stiff. A *haggy* road. *Haggy* work for the horses (L.) Du. *hakken*, to chop, hew, cleave

*Hait*, a command to a horse to go from the driver (N.). It means to go to the left hand

## CELTIC.

Ir. Gael. *grab*, to stop, hinder; prim. to seize; *gream*, grip, hold; Sans. *grah*, *grabh* (Ved.),<sup>1</sup> to take, seize hold

It is in the form of flakes. W. *craf*, laminæ; *crafen*, a flake; Ir. Gael. *sgreab*, scab, crust

Ir. Gael. *greidh* (*dh* silent), to burn; *gris*, fire, heat; W. *greio*, to scorch, to singe; *graid*, heat

Ir. *grisgin*, Gael. *grisgean*, roasted or broiled meat; *gris*, fire, heat

W. *grwyth*, a murmur; *grwythol*, murmuring

W. *gro*, coarse gravel, pebbles; Corn. *grow*, gravel; Arm. *grozel*, groan, gravel, coarse sand; W. *grut*, grit, coarse sand

W. *rhuchion*, husks, gurgions (P.); *rhuch*, film, husk (with prosthetic *g* ?)

See *Gob*

Ir. Gael. *guga*, a fat fellow; *gug*, an egg; *gugan*, a bud

W. *golch*, lye, urine; *golchion*, slops, dish-water

W. *gyr*, drive, hurry, onset; *gyru*, to drive

W. *gaw*=*gav*, sinew, tendon; *gïau*, nerves; *gefyn*, a fetter; Corn. *goi-uen*, nervus (Z. 1102); Mod. Corn. *geyen*, a sinew; Ir. Gael. *geibhionn*, fetters, bondage; O. Ir. *gemin*, compes (*Goid.*, 75). The root is Sans. *gabh* (W. *gafael*), to grasp, to hold

W. *hagr*, ugly, rough, unseemly

W. *chwith*, left, left-handed

<sup>1</sup> Whenever there is an accordance of Sanskrit and Celtic, the latter is invariably related to the older forms of Sanskrit.

<sup>2</sup> Hence the Fr. *goujon*, Eng. *gudgeon*, the fish so called.



## ANGLO-CELTIC.

*Harry*, a jeering exclamation. When a navigator (labourer) is overladen, and cannot wheel his barrow along, his fellow-workmen cry *harry! harry!* (N.). Fr. *harau*, *hari*, cri, clameur pour implorer du secours; O. H. G. *haren*, to give a loud outcry

*Harum*, slovenly, untidy (N.)

*Hassock*, tuft of coarse grass growing on wet lands (N., L.)

*Haume*, to lounge about (L.). Cf. *hawming*, forming inelegant attitudes (Linc.); curvetting (Leeds)

*Haunty*, playful without being vicious, applied to cattle (N.); O. Sw. *ant*, *andt*, quickness, haste

*Hawk*, a board on which a plasterer or mason keeps his mortar (N.)

*Hazzle*, *azzle*, to dry slightly (L.); *hazle*, to dry at top (Forby)

*Hike*, to move suddenly or hastily (N.); to gore (L.); O. N. *hika*, *cedere*, *recedere*

*Hingy*, said of beer that is at work or fermenting (N.); Du. *hinken*, to halt, go lame

*Hock*, a shock of hair (L.); A.-S. *sceaca*, brushy hair, branches of trees, rough, shaggy

*Hog*, a year old sheep (L.); Norm. Fr. *hogetz*, young wether sheep (Kelham). Not a French word

*Hommocks*, large feet and legs (N.); Du. *homp*, hump, heap The form in *-oc* is Celtic. Cf. *houss*, large, coarse feet (E.)

*Hoop*. In the game of hide and seek the hiding child cries *hoop* as a signal to begin the search (N.)

*Hoppet*, a small oval basket for the food of labourers (L.); Du. *hoep*, a hoop

*Horse-blob*, the marsh-marigold (N.)

## CELTIC.

W. *haro*, an interjection expressing contempt or a slight; Arm. *harao*, cri tumultueux pour se moquer de quelqu'un. Probably a later form of the Irish *sar*, contempt, disdain. Cf. Sans. *hare*, alas!

W. *garw*, rough, coarse; *garwen*, a rough female; Ir. Gael. *garbh*, rough; Manx, *garroo*, rough, rugged

W. *hesg*=*hasgi*, rushes, sedge; *hesor* for *hesgor*, a hassock (in churches); Ir. Gael. *seasg*, sedge

W. *canu*, to curve, wind, bend, make a stride; Ir. Gael., W. *cam*, curved, winding

W. *hawntus*, animated, brisk; *hawnt*, alacrity, eagerness

W. *hawg*=*hawc*, a box, scuttle, hod

Ir. Gael. *as*, to kindle a fire; Manx, *as*, fire; Ir. *adhair*, fire; Sans. *ush*, to burn; *ushna*, hot

W. *hicio*, to snap, catch suddenly, to make a sudden jerk

W. *heini*, briskness; brisk, lively. *Heini* is probably for *heinig*. Ir. Gael. *ing*, a stir, a move, force; Sans. *ing*, to move to and fro

W. *sioch*, bushy hair

Ir. Gael. *og*, young, a youth; *oige*, a young woman; *oigeach*, a young colt; Manx, *oigan*, a youth; W. *hogen*, a young woman

W. *gomach*, a shank or leg; Ir. *cos*, foot, leg; W. *coes*, leg

W. *hwp*, effort, try; *hwp!* make an effort, try

W. *hōb*, a wooden vessel holding a peck in Glamorganshire; *hob*, *hob-aid*, modius (Dav.)

I am inclined to think that *horse*<sup>1</sup> is

<sup>1</sup> Cf. *horse*, a reed put into a barrel to draw off the liquor; W. *corsen*, a reed.

## ANGLO-CELTIC.

## CELTIC.

*Hose*, the sheath of corn (L.), M.  
*Housings* (prop. *housing*), high leather, horse-collars; formerly used as a cover (L.)

*Hougin*, a covering attached to a horse's collar (N.), S.

*Hox*, to fret, to harass. "She does *hox* me uncommon" (N.)

*Hox* shows that the verbal form in Northamptonshire was *hocas*. Cf. Lanc. *lammas*, to run.

*Hub*, nave of a wheel (N.)  
*Hubby*, lumpy, knotty (N.); Du. *homp*, hump; Prov. Sw. *hop*, heap, quantity  
*Huff*, to puff up, to swell (N.)

*Huff*, to scold, to tell any one of his faults in low, abusive language (N.)

*Hundy*, to injure with the horns (N., S.); O. N. *gunn*, battle

Some forms of Sans. *han* are from *ghan*, and some from *ghat*. The prim. form was then *ghant*; hence *ghund*, and by the Welsh verbal formative, *u*=Eng. *i*, *ghundy* and *hundy*.

*Hurburr*, the burdock (L.)

*Hurchin*, hedgehog (N.); Lat. *erinaeus*, id.

*Hurds*, tow (L.); gen. *hards*, explained by Halliwell as "coarse flax, the refuse of flax or hemp"

*Inkling*, a slight desire (N.); *inkle*, to long for, desire (Cleveland)

*Jabber*, confused, idle talk (N.)

here a mutation of the W. *cors*, marsh, bog; Corn. *cors*, Arm. *kors*, bog, bog-plant

W. *hwsan*, a covering; Arm. *kos*, enveloppe de certains legumes; Sans. *kos'a*, covering, case, sheath

A variation of *housing* (covering), unless from W. *huch*, thin cover, film; *hüg*, tunic, cloak; *hugyn*, a little cloak or covering

W. *hogi*, to whet, to irritate; Arm. *hega*, to irritate, provoke

W. *hwff*, a lump; *hwfan*, a rising over; *hwfanu*, to rise over; *hufen*, cream, top of milk; *hufio*, to mantle, overtop

See *Hub*

W. *wfft*, slight, scorn; *wfftio*, to cry shame, to upbraid

Ir. Gael. *guin*=*guni*, points, darts; *guinim*, I wound, sting, stab; *gun-ta*, wounded; *guinneach*, sharp-pointed. The last word points to a primitive *gund* or *gunt*. Cf. Sans. *han* for *ghan*, to strike, wound

W. *hor* in *hor-en*, a fat woman; *hwrog*, a lump; *bär*, bunch, tuft; Ir. Gael. *barr*, head, bunch, knob, something large and round

Ir. *uirchin* (*urchin*), a pig; Arm. *heureuchin*, a hedgehog

W. *carth*, refuse, off-scouring, tow, oakum

W. *ainc*, desire, craving; aviditas, desiderium (Dav.), with the Celtic suffix *-al*

See *Gab*

## ANGLO-CELTIC.

*Jagg*, a large bundle of briars used as a "clodding harrow" (L.)

*Jog*, a small cartload (N.); gen. *jag*

*Jannock*, a buttress or support for a wall (N.)

*Jerking*, fidgeting, romping (N.)

The same as *gird*, to strike, from A.-S. *gyrd*, a rod (Skeat).

*Jigling*, *jogling*, unsteady, easily shaken (N.)

*Job*, to thrust quickly a sharp-pointed instrument into anything (N.); to peck (N.)

*Jobbet*, a small load (L.)

*Jonnick*, liberal, kind, hospitable. "I went to see him, and he was quite *jonnick*" (N.)

*Jorum*, *joram*, a brimming dose of liquor (L.)

*Jowl*, to push, knock with force (N.) Cf. *joll*, the beak of a bird (Norf.); to peck (Lanc.)

*Jubs*, the lower course of the great oolite (N.); Prov. Sw. *kubb*, a short piece cut from the stock of a tree

*Kabes*, chilblains (N.); a var. of *kibes*

*Kailey*, *kealey*, a term for red, stony land (N.); *keal*, sand or rock (N.);<sup>1</sup> Cf. *kail*, to throw stones (Suff.); Fr. *caillou*, flint-stone, pebble

*Kecklock*, wild mustard (L.), H.; *kecks*, *kex*, the dry stock of the hemlock or other umbelliferous plants; the plants themselves (N. and L.); Fr. *ciguë*, hemlock, *kex* (Cotg.)

*Keel*, ruddle for sheep (L., N.)

## CELTIC.

W. *sawch*, heap, pile. *Sawch* is = *sāg*, which becomes *shāg* and *jāg*, shortened into *jag*

Gael. *dainn*, a rampart (McAlpine), with -*oc*, the Celtic suffix of smallness; *dī*, and sometimes *da=j*; Gael. *diubhal*, pronounced *juval*; or Ir. Gael. *daingneach*, a bulwark

W. *terc*, a jerk, a jolt; *tercu*, to jerk. Cf. Manx, *cheh*, hot, for *teah*

See *Gigling*

Ir. Gael. *gob*, a bird's bill or beak; W. *gwp*, id.; *cobio*, to strike

W. *gob*, a heap, a pile. The termination -*et* (in Welsh -*aidd*) is a Celtic form

Ir. Gael. *geanach*, pleasant, in a pleasant humour, kind

W. *gorm*, a plenum; *gor*, great, extreme, high

Manx, *jolg*, thorn, prong; *coll*, *goll*, sharp point, sting; Ir. Gael. *colg*, sting, prickle; W., Corn. *col*, a sharp point, sting, awn

W. *gob*, lump, heap; Ir. Gael. *caob*, a lump = *caba* or *coba*; Manx, *ceab*, a lump; Sans. *kap-āla*, head, skull

W. *gibws*, commonly *y gibi* (*cibi*), a kibe, kibed heels (Rich.), *cibwst*, chilblains, from *cib*, vessel, shell, husk (a round form), and *gwst*, a watery humour

O. W. *caill*, a stone; Arm. *kell*, testicle, prim. a stone (r. *cal*, hard); *kall*, *kalch*, stone, testicle

W. *cecys*, plants with hollow stems; in some places hemlock; *cegid*, hemlock; *llys* for *llych*, plant, herb

Ir. Gael. *cil*, ruddle, red ochre

<sup>1</sup> "Whether they are pieces or shreds of the limestone, of the ragg, or of our ordinary sandstone, they have all the name of *keale*." (Morton.)

## ANGLO-CELTIC.

*Kell*, membrane covering the omentum of a slaughtered animal (N., L.). Sometimes *caul*

*Kelter*, order, condition, good case (N.)

*Keys*, the seed-vessels of the ash (N., L.)

*Kid*, a bundle or fagot of dry thorns (N.)

*Kidnunck*, *kiddenunck*. "If in a cap or bonnet the ribbon is oddly or irregularly placed, one part projecting before another, it is said to stand up in *kidnuncks*" (N.)

*Kids*, pods of beans and peas

*Kill*, kiln (N.), S.

*Kimble*, to humble. "He was very much *kimbled*" (N.)

*Kimple*, to flinch from, to hesitate. "Come, don't *kimple*<sup>1</sup> at your work" (N.)

*Kimmel*, *kimble*, a washing tub (L.)

*Knack*, to be more fortunate than another. If one boy has a piece of plum-cake, and another has none, he says, "I *knack* you" (N.). Cf. Lancashire phrase, "That beats me (surpasses me)"

*Knoggings*, small refuse stones used in masonry for the inside of a wall (N.); Germ. *knocken*, knot, bunch, a borrowed word (see Skeat, s. v. *knoll*)

## CELTIC.

Ir. Gael. *ceal* (*cela*), a covering; W. *celu*, to cover, to hide; *caul*, a calf's maw

Ir. Gael. *cail*=*cel*, condition, state; -*dar* as a suffix (in Welsh *der*) answers to Eng. -ness in goodness

W. *cae* inclosure

W. *cedys*, bundles of wood, fagots; Sans. *chiti*, layer or pile of wood

W. *cyd*, denoting union; *cnwc* (*knook*), lump, knob

W. *cydyn*, a little bag or pouch; *cwd*, *cod*, bag, pod, etc.

W. *cylyn*, a kiln; *cil*, a recess

Probably from W. *camu*, to curve, bend, wind. Cf. *ceimwch* (lobster), from *cam*; Eng. *kim-kam*, crookedly

W. *cwman*, a tub (*cymanell*, a little tub); Ir. *cuman*, a dish; Gael. *cuman*, a milk-pail

Ir. Gael. *cnag* for *cnac*, to beat, strike; s., a knob, a knock; W. *cnocio*, to beat, to rap (see Skeat, s. v. *knock*)

W. *cnwc*, bunch, hump, lump; Ir. Gael. *cnag*, a knob; Arm. *cneach*, hillock

<sup>1</sup> The word *cam* was primarily *camb* (*camp*), as the Sans. *kamba* (shell, ring) shows; and *camb* or *camp*, with the Celtic verbal suffix -*al*, would become *campal*, varied into *kimple*.



# NOTES ON THE OLDER CHURCHES IN THE FOUR WELSH DIOCESES.

BY THE LATE

SIR STEPHEN RICHARD GLYNNE, BART.

(Continued from Vol. I, p. 272.)

LLANDDERFEL (ST. DERFEL GADARN).

June 22, 1865.

A VERY nice church, superior both in proportions and in architectural character to the generality of Welsh churches. It is wholly of fair Perpendicular work, and perfectly uniform; consists of a lofty, single body without architectural distinction of chancel, north and south porches, and over the west end a small open bell-cot. The interior is wide and lofty, and the original roof, unhappily, concealed by a ceiling. On each side are three similar three-light windows. The east window is of four lights, wide, and with rather flat arch. The windows have, externally, hoods on corbel-heads. There is a west doorway with arch and jamb-mouldings. The porches have doorways somewhat similar; the northern, a Tudor age door. Between the nave and chancel is a Perpendicular wood screen, each compartment having foliated arches with enriched spandrels. In the lower part are small circular openings arranged thus :  $\circ \circ \circ$ . Some ancient bench-ends remain; but the church is, for the most part, pewed. The reredos is composed of some ancient wood carving. At the west end is a fine ancient gallery with pierced paneling, and two vine-cornices well preserved; all of Perpendicular work. The font is a plain, circular one with two projecting pieces of foliage near the upper surface. On the south of the altar is a kind of wooden sideboard or credence, of debased work, with this inscription MILTE  
1885 and some-

what varied ornaments. Near the west end is a rude wood figure of an animal like a stag, much mutilated, with a hollow in its back, in which it is said an image was inserted. In the east window is some stained glass with figures of a monkey and frog. The gallery, now at the west end, seems to have once been the rood-loft, and to have stood on the screen.

#### LLANGAR (ALL SAINTS).

22 June 1865.

This church is now disused and neglected, being superseded by a new one at Cynwyd. It is a long, low, single building, having the usual Pointed bell-cot with an open arch over the west end, and a south porch; the east window Perpendicular, of three lights with transom; most of the other windows debased, square-headed, and small. The doorways are plain with obtuse heads. The font is a plain, deep, circular bowl.<sup>1</sup> There is no west window. The situation is retired and beautiful, on sloping ground, near to the river Dee.

#### LLANFOR (ST. MARY).<sup>2</sup>

June 1867.

A dreary church, much out of condition, consisting of a wide, awkward nave with undistinguished chancel; a clumsy, debased chapel, built in 1550, on the north side of the east end; a south porch; and a western steeple of odd and unsightly character. The windows have mostly been modernised; but some have Pointed arches. That at the east end is poor Perpendicular, of three lights, with transom exactly resembling that at Llanycil. The interior is gloomy and dismal, but was finely dressed with evergreens and texts for Whitsuntide. There is a hideous west gallery, and some old

<sup>1</sup> Not unlike in form to the curious wooden font at Efenechtyd (5th Series, vol. i, p. 171).

<sup>2</sup> Rebuilt by Mr. B. Ferrey in 1874-5. Comprises chancel, with north vestry, which is divided from the nave by the restored screen, and west tower.

pews, and some open benches. The boundary of the chancel is marked by a wood screen of plain character, with arched compartments; and in the lower part appear some rude perforations, as also at Llandrillo. The north chapel is mean and debased, and clumsily tacked on. The floor is chiefly of slate. The font has a plain octagonal bowl. The porch is large, and has a Pointed door. A priest's door is closed. The roof is of rude timbers covered with slate. The tower is a wonderful composition, very low, massive, and devoid of architectural feature, the east and west sides rising into stepped gables, with pack-saddle roof. It rises very little above the roof of the nave.

#### LLANGOWER (ST. GEORGE).<sup>1</sup>

Sept. 8, 1856.

A mean church in a romantic churchyard of uneven ground, near to Bala Lake. It is of the usual simple plan, without distinction of chancel, and has a small belfry, and a south porch with some timber framework. There is no architectural feature that has any decided ancient character, and the windows are modern and wretched. The walls may, perhaps, be old. The font is ancient, a cylindrical cup on a plinth.

In the churchyard is a large yew on a mound of stones.

#### LLANUWCHLLYN (ST. DEINIOL).<sup>2</sup>

June 13th, 1867.

This church has two parallel aisles. The walls are ancient; but there is an entire deficiency of architectural features, the windows being wretched modern ones, and the original arcade replaced by cast iron pillars supporting a flat cornice; but the responds remain, which seem to be the original stone half-pillars. The

<sup>1</sup> Renovated in 1871. In the churchyard, beneath the yew-tree, lies a decayed horse-bier (Elor Feirch), which was in common use hereabouts at the beginning of the present century. There is another preserved in the disused church of Llangelynnin, near Towyn.

<sup>2</sup> Rebuilt in 1873.

south aisle does not reach quite to the west end ; and there is a north porch, on which side is the public way. The walls are low ; and there is a little bell-gable at the west end, of modern work, for one bell. The font has an octagonal bowl of plain character, on a short stem. The chancel occupies the east end of the northern aisle. The roofs are partially ceiled. The altar is indecorously encroached upon. There are no closed pews, save one new one for Glanllyn, belonging to Sir Watkin. The others are plain modern benches with backs, on which are inscribed the names of people and places. The one feature which makes this church notable is a remarkably fine effigy of a knight lying in a recess in the north wall, with an imperfect inscription with letters oddly formed. The knight has his hands joined in prayer, a camail of chain-mail, and the armour semé with roses. It is inscribed,

“Hic jacet Johannes ap G..... ap Madoc ap Iorwerth,  
Cuius anime pr’etur Deus. Amen.

“Anno d’ni MCCCLXX.”

New pewed, 1820.

#### LLANYCIL (ST. BEUNO).<sup>1</sup>

Sept. 7th, 1856.

This church is in form like the last, but wider, with a small Welsh belfry. The windows all modern, except the eastern one, which is of three lights, and late Perpendicular. Over the space forming the chancel, the roof is boarded. The font is modern. The church is pewed, but neat. The east window resembles that at Llanfor.

<sup>1</sup> Church restored in 1880.



## DEANERY OF POOL AND CAEREINION.

## GARTHBEIBIO (ST. TYDECHO).

July 21st, 1869.

A narrow church much resembling Llangadfan and Manafon, and, like them, considerably renovated. The walls seem to have been raised, and a new, high-pitched roof put on them, leaving a ridge-crest.<sup>1</sup> The east window is precisely the same as in the two churches named above. The windows in the south are square-headed, of one, two, and three lights, and seem all new. On the north there seem to have been no windows originally. There is a new Pointed bell-cot<sup>2</sup> over the west end, with open arch. The font has a plain octagonal bowl. The situation is commanding, on a lofty, abrupt eminence.

## GUILSFIELD (ALL SAINTS).

Sept. 16th, 1858.

A large church, having nave with north and south aisles reaching along part of the chancel, a south porch and west tower. Externally, the work is late Perpendicular; but there are indications, though doubtful, of earlier work within. The roofs are slated, and sloping in the aisles. The nave has a clerestory. All the windows, save the eastern one, including those of the clerestory, are square-headed, mostly of three lights, and foliated. The east window is late Perpendicular, of five lights, with transom, and the tracery appears to have been altered and mutilated. The nave is very wide, and there is no division between it and the chancel, which occupies the eastern bay; and there are portions of the lower part of the rood-screen remaining. Also there are several old pews with wood-carving of the seventeenth century, and some screen-work that

<sup>1</sup> This was done in 1862, when the walls were partly rebuilt.

<sup>2</sup> The new bell sounds G; the old one sounded C; that at Llan-erfyl, A; and the one at Llangadfan, B flat.

once enclosed a chapel at the east end of the south aisle. But the area of the church is strangely encumbered with the most irregular pews of all shapes, sizes, and height,—quite a curiosity in their way; also galleries have been inserted, for which purpose the roofs of each aisle seem to have been raised, and large dormer windows inserted, which, though incongruous, look less ill externally than might be expected. The arcade



on the north consists of four large Pointed arches with plain mouldings, there being a large brick and a wall-pier between the third and fourth arches, marking the chancel. The porch occupies one bay on the south, and is of rather irregular make. The capitals are moulded. The roofs are curious; that of the nave is open, with quatrefoiled, paneled compartments in the beams, and ornamented spandrels. In the chancel the roof is flatter, and paneled, with bosses and moulded ribs. The brackets supporting the beams encroach on the clere-

story windows. In the aisles also the timbers encroach on the arches. The font has a plain octagonal bowl, with large heads on the alternate faces, on a square base. The porch is very large, and has had an upper story added; also there is a building on its west side, added in 1739, to contain a hearse. The outer doorway of the porch is large and bold, on shafts, with imposts; and near the door, within, is a stoup. The tower has thick walls, and is open to the nave only by a small door, not in the centre. The tower is plain Perpendicular, with battlement and buttresses, and crowned by a slight, low, wooden spire. The belfry-windows are of two lights; the other openings only slits, save an arched single window on the west. There is some good old ironwork on the south door; an organ in the west gallery. The interior much needs cleaning, and has at present the most absurd appearance.<sup>1</sup>

The churchyard is beautifully shaded with yew and other trees. In it is this inscription:

“Under this yew tree,  
Buried would he be,  
For his father and he  
Planted this yew tree.

“Richard Jones, 1707.”

All the yew-trees were planted in the reign of William and Mary.

#### HIRNANT (ST. ILLOG).

July 20th, 1869.

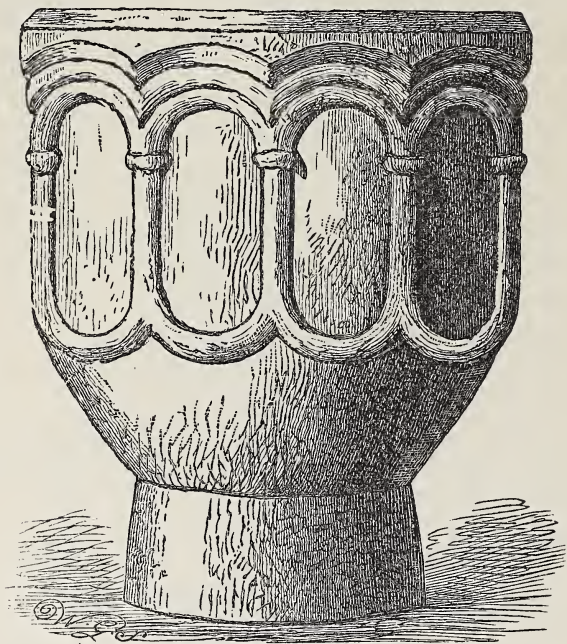
A small, narrow church arranged as usual; not rebuilt, but thoroughly uninteresting, and devoid of character. There are no windows on the north; the existing windows, south and east, are all modern and

<sup>1</sup> Guilsfield Church was restored in 1879, in an admirable manner, by Mr. G. E. Street, R.A. Internally, the pews and galleries were removed, a beautiful screen erected between the chancel and nave, and the whole furnished with handsome carved oak seats, and the floors of the chancel and the aisles laid with encaustic tiles; the east window renovated, and a new one inserted at the east end of the south aisle; and the removal of the brickwork between the third and fourth arches brought to light the steps to the old rood-loft. Externally, the quaint but picturesque line of dormers that lighted the south gallery have been removed.

poor. The original roof is partially ceiled, but some of the old timbers are seen. The church is pewed, dirty, and dreary ; and a portion at the west end, parted off, is used for rubbish.

#### LLANDRINIO (ST. TRINIO).

A small church in a very large churchyard, consisting of a nave and chancel only, with traces of an aisle, now destroyed, to the north of the former. Over the



west end is a small belfry. Within the south porch is a Norman doorway with impost mouldings and no shafts. The chancel has no visible separation from the nave. The east window is Decorated, of three lights. On the north of the chancel is a very small obtuse lancet ; another window, on the south, is Perpendicular, and square-headed. There is a square recess on the north side of the altar. Near the west end of the nave is part of a circular column in the wall, which seems to have supported an arch opening to an aisle. The font



is Norman, of circular form, moulded with semicircular arches. The church is regularly but exclusively pewed in a modern fashion.

There are some fine yew-trees in the churchyard, and beautiful views of the Breidden Hills.

#### LLANDYSILIO (ST. TYSILIO).

This church is not very remarkable for beauty, and consists of a nave and chancel; only the latter rather unusually long; a south porch; a low modern tower at the west end, having a pointed roof. The western portion of the nave has its roof of higher pitch than the remainder, and that of the chancel is still lower. On the south side of the nave is a large square-headed window of four lights, each cinquefoiled; and some other windows are modern or mutilated. There is no chancel-arch. In the chancel is, on each side, a plain, small lancet; on the south, one two-light Decorated window; on the north, one Perpendicular one. The east window is modern in form, a triple lancet, filled with mediocre stained glass. On the south is a priest's door. The south porch is chiefly of wood, and appears to be of the sixteenth century. The pulpit and desk are placed in the chancel. The whole pewed in a regular but exclusive fashion. The font appears to be Norman, octagonal in form, with a kind of scalloped ornament on each face, at the base, a moulded band.<sup>1</sup>

#### LLANERFYL (ST. ERFYL).

Sept. 3, 1850.

The church has a nave and undistinguished chancel, a south porch, and a wooden belfry over the west end. The windows are Third Pointed, at least those near the

<sup>1</sup> This church was taken down in 1867, and a new one, of the Decorated period, consecrated on August 8, 1868. The plan consists of nave with north aisle, chancel with organ-chamber, and vestry on the north side, a south porch, and at the west end of the north aisle a circular tower with an open arcaded belfry, surmounted by a stone steeple.

east end, which are square-headed, of two lights, trefoiled ; the eastern one, of three lights, has a depressed arch. The others have been modernised. On the south a large kind of dormer window has been added in the roof ; perhaps in the seventeenth century. At the east end of the church, near the south angle, is a rather elegant double niche of Third Pointed character. Each arch is cinquefoiled, and the whole surmounted by an embattled cornice with small pinnacles. The niche is very long. The central piece is detached. To the north of it is a square recess in the wall. The font is an octagon with moulded rim, and with Tudor flowers below the bowl ; the stem also paneled. The porch is plain, the interior doorway having an obtuse arch.<sup>1</sup>

In the churchyard is a fine yew-tree.

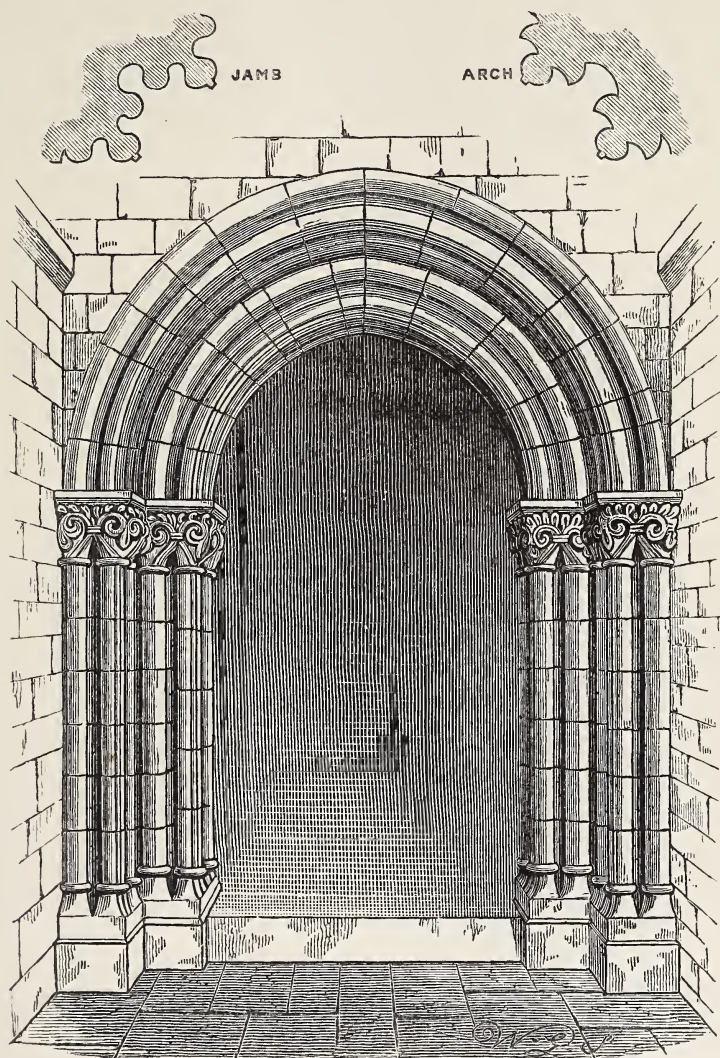
#### LLANFAIR CAER EINION (ST. MARY).

Sept. 23rd, 1858.

A large church for Wales, but in bad repair, and in many respects much out of condition. It consists of a nave and chancel undivided, a south porch, and western steeple. The latter is rather of a nondescript kind ; the lower part of stone, the upper of wood, of the pigeon-cot fashion, containing three bells and a clock. The porch is Elizabethan, and of timber. Within it is a really good Early English doorway, very uncommon in Wales, having two orders of good deep mouldings, and clustered shafts, having capitals of foliage with square abaci. The aisle does not extend quite to the west end, but entirely to the east end. The eastern part probably formed a private chapel. The division between the nave and aisle is now formed by rude, upright timbers, without anything like an arcade. Some windows are square-headed, of two lights, trefoiled,

<sup>1</sup> This church was taken down in 1870, and a new one built in its stead, comprising chancel with north vestry, nave divided off by a screen, south porch, and west bell-gable. Opened for divine service, Sept. 6, 1870. Architect, Mr. Edward Haycock. Cost, £1,600.

but most are of the worst modern description. There are some faint traces of the rood-loft screen. There is some carved wainscoting, especially in a seat intended



for the churchwardens ; also a carved beam across the aisle. In the sill of a south window is the effigy said to be of a Prince Einion, with chain-armour and joined



hands, but not cross-legged. There are two brass mural plates about 1712. There is a gallery at the west with the date 1725. The font has an octagonal bowl, mutilated, on two steps, without a stem. The interior presents an extraordinary appearance of slovenliness; the pews are a strange group, without order or symmetry; and some parts are without pavement, open to the bare earth.<sup>1</sup>

#### LLANFECHAIN (ST. GARMON).

4 May 1855.

A small church in a very large churchyard, consisting of a chancel and nave only, with a wooden belfry over the west end, and a south porch of wood framework, having good large boards with vine-leaf. The walls lean outwards, and there is no architectural distinction of chancel. The church is rather mean both within and without. The east end is decidedly early Norman, and has three small windows, one above two, the former having a square head. All much splayed, and very narrow. There is also a square-headed, narrow window on the north side of the chancel. On the south of the chancel is a rude doorway of the same character, having a hood-moulding. There is a small piscina in the south wall, and in the east an irregular opening. The south window of the chancel is Perpendicular, of two lights. The other windows have been modernised. The roof of the nave has foliated spandrels, and some of the old beams may be seen; but it is partially ceiled. The chancel is wholly so. There is a stoup near the south door. The altar is Jacobean,

<sup>1</sup> The church was taken down and rebuilt in 1868, with the exception of the tower; which, however, has also been taken down, and is now being rebuilt in character with the rest of the new church, which nearly follows the ground-plan of the older one. The Early English doorway has been rebuilt stone for stone; and the effigy, which bears an inscription on the belt, "Hic jacet Davit ap Gruff (Vych)an", an ancestor of the Bryn Glas family (see *Montgomeryshire Collections*, xvii, p. 176), has been placed on the chancel floor, south side.



and has four legs, with Ionic capitals in very fair style, raised on an elevated platform. The pulpit is curious, bearing the date 1636, with this inscription, "*Cathedram habet in celis qui corda docet. Fede MY FLOCK. Ascendit oratio ut descendat gratia.*" Also several initials ; and on the sounding board, "He that heareth you heareth Me, and he that despiseth you despiseth Me." There are some rude, old, open benches. On one pew the date 1649. There is a curious old coffer, made of the solid trunk of a tree. The font has an octagonal bowl adorned with circles containing quatrefoils and roses, on a short, paneled stem, on two high steps.

A school, according to Welsh custom, has been improperly added at the west end. Two bells.<sup>1</sup>

#### LLANGADVAN (ST. CADVAN).

July 20th, 1869.

This church is of the same shape as Garthbeibio, and has also been recently completely renovated, or almost rebuilt.<sup>2</sup> The east window resembles exactly that at Manafon ; the other windows, all now of two trefoiled lights, with hoods and corbel-heads, rather too large. A Pointed arch has been added, dividing the chancel. The seats open ; and a vestry added on the north ; also a belfry at the west end, which is not very successful ; but the church is neat, and in decorous state, though the destruction of the ancient features must be regretted. The sacrarium is somewhat ambitiously groined in wood.

<sup>1</sup> In 1859 a partial renovation was carried out under the direction of Mr. R. Kyrke Penson, and in 1884 a thorough restoration under the care of Mr. Douglas of Chester. The old oak roof has been brought to light, and renewed, the chancel divided off from the nave by an effective screen, the whole seated with open carved oak benches, and the floors paved respectively with encaustic tiles and wooden blocks, the chancel windows filled with stained glass ; and the walls, cleared of plaster, show the pointed joints.

<sup>2</sup> Re-opened April 23rd, 1868.

## LLANSANTFRAID (ST. BRIDGET).

Sept. 16th, 1858.

A plain church, consisting originally of a wide nave and chancel undivided, a south porch, and a wooden belfry with shingled spire over the west end. To this an ugly transept was added, on the north side, in 1727-28. The church has been partially modernised, and has several bad windows ; but the east window may be Decorated, of three lights, without foils ; and north and south of the church are original windows of a single light, and trefoiled head. On the south of the chancel appears, in the wall, one half of a trefoiled double piscina with two orifices, deep and quatrefoiled, but cut by the erection of a new wall, which has square debased windows of four lights. This was the work of John Edwards, A.D. 1619,<sup>1</sup> which name and date are seen on one window. There are also dormer windows of wood, inserted in 1652, and carved pews with the dates 1624 and 1630. Of the same date is also, probably, the porch of wood and plaster. The font is a circular cup, quite plain, probably early. The altar is small. There is a little modern stained glass, and a small organ.<sup>2</sup>

LLANWDDYN (ST. WDDYN).<sup>3</sup>

20 July 1869.

This church, of the usual oblong form, without aisles or distinction of chancel, is more in its original state than its distant neighbours of Garthbeibio and Llangadfan. The roof has open timbers, constructed much

<sup>1</sup> Inscribed on a south window :

“Luce meo sumptu fruitur domus ista, sed Ille  
Qui est Dominus Domini det mihi luce frui.

“John Ewardes Anno Domini 1619.”

<sup>2</sup> The fabric was renovated in 1866, and a new organ erected in 1884.

<sup>3</sup> The church having been an appropriation of the Knights Hospitallers of Halston, was dedicated by them to St. John the Baptist.

as at Manafon. There are no windows on the north. The east window almost exactly resembles that at Garthbeibio. The remarkable feature here is the existence of a large amount of ancient mural painting on the north wall, unluckily so much faded as to make it difficult to trace the subjects. There are two courses of painting, an upper and lower. One portion of the lower course seems to represent Our Lord and the twelve apostles. The west gallery has some good Perpendicular wood carving with vine-leaves and grapes. The font is ancient, with octagonal bowl. There is the usual small arched bell-cot over the west end.

In the churchyard lie buried Lewis Evans, *æt.* 116, and his wife, *æt.* 96.

#### MEIFOD (ST. MARY).

4 May 1855.

A large church for Wales, and situated within a churchyard of immense size, but only partially used. The plan is a body with undistinguished chancel, with north and south aisles; the former a modern addition to the original plan,<sup>1</sup> the latter not reaching quite to the west; a western tower. A vestry occupies the west end of the north aisle, and is walled off. The east window of the south aisle is Decorated, of three lights, reticulated; and there is on the south aisle another Decorated one of two lights, not very good. The east window is Perpendicular, of three lights; those of the north aisle modern and meagre imitations. The modern arcade, north of the nave, is also most meagre, with four arches, and piers without capitals. There are two large and wide Pointed arches on the south side, dividing the eastern part of the body from the aisle; rather flat in form, and with an octagonal column having a capital. To the west of these occurs a flat arched doorway in the wall, then a low arch without imposts.

<sup>1</sup> The north aisle, from being a lean-to in 1837, was enlarged, under the care of Mr. Ferrey, in 1871.

The tower opens to the nave by a plain Pointed arch on large half-circular columns having moulded capitals. It has a stone vaulted roof, and is without buttresses ; has a battlement, square turret, a south-west Perpendicular belfry window of two lights, and west window square-headed. The lower part of the tower spreads outward, in Welsh fashion. There is a deep west gallery in which may be seen vine-leaf cornices. The font has an octagonal bowl, but so battered and mutilated that it is not possible to distinguish its character. Some initials upon it would, perhaps, mark it of the post-Reformation period. The south aisle is very wide. The interior neat and tidy, but pewed ; and the improvements, such as they are, carried into effect too soon to be good. There is a slab with a fine cross having the knotty and network-sculpture of the twelfth century, and above it a representation of the crucifixion.<sup>1</sup>

<sup>1</sup> The church was well restored in 1871, the pews and gallery removed, and open seats introduced, the wooden piers supporting the north arcade supplanted by stone columns, and a Norman arcade, corresponding to that in the south wall, near the tower, brought to light. The semicircular columns of the tower are formed out of the used up piers of the previous Norman arcade.

*(To be continued.)*

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SCULPTURED TOMBSTONE IN MEIFOD CHURCH.



## OSWESTRY, ANCIENT AND MODERN, AND ITS LOCAL FAMILIES.

*(Continued from Vol. i, p. 299.)*

IN close proximity to the estate of which we have been speaking (divided from it, indeed, only by the park wall and the road to Cynr y Bwch), nestling amongst evergreens, is situated a very curious and interesting house, though diminutive in size. It would be easy to pass by the Hayes without its attracting much attention, though it is surrounded with fine timber, and has in a field to the rear one of the largest, if not the largest, cedar in Shropshire. The house is cruciform, and contains upon the ground-floor a vestibule, entrance-hall (from which the staircase rises), a dining-room with a bay window, and another small room. On the first floor are two bedrooms and the drawing-room, which is over the dining-room, and coincides with it in size. All the rooms are panelled with oak, and the staircase is of the same material. The fireplaces have been originally firedogs placed under a simple Tudor arch, but are unfortunately modernised. Over the one in the drawing-room is some carving of an elaborate character but later date than the rest.

The property now belongs to J. Jennings, Esq., having been left to him by a relative who purchased it from Scott-Waring, the representative of the Waring family, to whom it had belonged for some centuries. The present proprietor kindly gave the writer the following particulars. The mantelpiece in the drawing-room bears the date 1656; and a board in the old staircase, taken down after the place was bought by Mr. Jennings' family, but before he himself owned it, bore the date 1618, and he tells the writer he is all but certain bore initials indicating that a Waring was then the owner.

A descendant of Major Scott-Waring writes: "With regard to 'The Hayes', I do not think my grandfather ever resided there. To be near Ince, his property in Cheshire, he rented Trafford Hall. I always understood from my mother that the residence on the Ince property had been burnt down and never rebuilt."

Ormerod says, in his *History of Cheshire*: "In 1724 the lands of Ince, which had formerly belonged to the Dean and Chapter of Chester, were purchased from Charles Cholmondeley, Esq., of Vale Royal, by Sir George Wynne of Leeswood, Bart. Margaret, sole heir of Sir George, married Richard Waring of the Inner Temple, and he dying *s.p.*, bequeathed it to John Scott, Esq., the descendant of his aunt. The entire estate of Major John Scott-Waring in Ince contained 1,600 acres. He sold it to Robert Peel and Edmund Yates for £80,000, but Yates bought up Peel's share for £50,000."

For the descent of this family see pp. 51, 52.

It may be noticed that Richard Waring of Woodcote, etc., married Margery, daughter of John Hosier, and Elizabeth, daughter of Richard Phillips, or, as an old MS. formerly in the library of Lord Berwick says, Cicely, with whom he had lands in Yockleton. This Richard Phillips was the son and heir of William Phillips of Meole, by Cicely, daughter of Thomas Clough of Minsterley, and himself married one of the Onslows, by whom he had four daughters, coheirs.

Notwithstanding their English name, the family of Hosier were Welsh by descent. John Hosier of Woodcote, the husband of Elizabeth (or Cicely) Phillips, was the son of Thomas by Alice, daughter of Thomas Trentham, the son of Edward, who first bore the cognomen of Hosier after settling in Shrewsbury, the son of Deicws ab Howel ab Ieuan, fourth son of Ednyved Gam, previously mentioned, and so descended from Tudor Trevor. They amassed a large estate in the neighbourhood of Shrewsbury, and at one time owned Berwick Park, which they sold to the Powis family.

The family of Waring was much connected with law,



Warin de Onneslow, 1311	John de Baliol, lord of Barnard Castle, and founder, with his wife, of Baliol College, Oxford, <i>ob.</i> 1269
=Alice, 1283	=Devorgilda, Countess of Huntingdon, <i>ob.</i> 1288
Robert of Onslow, Shelton, Woodcote, and Bickton	William le Scot, brother to John Baliol, King of Scotland, buried at Canterburybury
=Cecily	John Scot
Roger, buried at St. Julian's, Shrewsbury, 1373	Sir William Scot of Brabourne, co. Kent, <i>ob.</i> 1350
=Margaret, d. of William Leton	Michael
Richard, buried at St. Julian's	=Emma
=Catherine, d. of John de Betton	William Scot of Brabourne
Simon of Woodcote	=Marcella
=Margaret, d. of Richard Corbowe of Salop, 1407	John, <i>temp.</i> Henry IV
Richard, buried at St. Chad's, 1456	=the heiress of Cumble
=Agnes, d. of Nicholas Clements of Shrewsbury	Sir William Scot of Scot's Hall, co. Kent
Nicholas, merchant, buried at St. Chad's, 1510	=Isabel, d. of Vincent Herbert or Finche, ancestor of the Earls of Winchester, etc.
=Christian, d. of William Lyster of Rowton	Sir John Scot of Scot's Hall, Comptroller of the Household to Edward IV
Richard of Salop	=Agnes, d. of William Beaufitz of The Grange, Gillingham, Kent
=Mary, d. of Thomas Grafton	Sir William Scott of Scot's Hall, K.B., Warden of the Cinque Ports
Adam, dead in 1549	=Sibella, d. and heir of Sir John Lewkenor of Goring, Sussex, by Johanna, his wife, d. of Richard Halsham, and heir of her uncle, Sir Hugh
=Eleanor, d. and coh. of Nicholas Waring, son of Thomas, second son of Simon above, sister of Anne, wife of Sir Robert Brooke	Sir John Scott of Scott's Hall
Richard of Woodcote and Salop, born at Charlton Hall in Shrewsbury, dead in 1616	=Anne, d. and heir of Reginald Pympe of Nettlestead, co. Kent, and of her mother, Elizabeth, d. and heir of John Pashley of Smeath
=Margery, d. of John Hosier and Elizabeth Phillips his wife; married 11 Feb. 1576	
Nicholas Waring, born at Woodcote, 1578; <i>ob.</i> 28 Dec. 1630	Sir Reginald Scott, <i>ob.</i> 16 Dec. 1554
=Mary, d. and coh. of	=1, Emmeline, d. of Sir William Kempe, Knt.
a	V =2, Mary, d. of Sir Bryan Tuke, Knt.
	Scott of Scot's Hall   b
	Richard Scott
	=Mary, d. of George Whettenhall of Hextal Place, Kent. She married, 2ndly, Fulke Onslow
	c

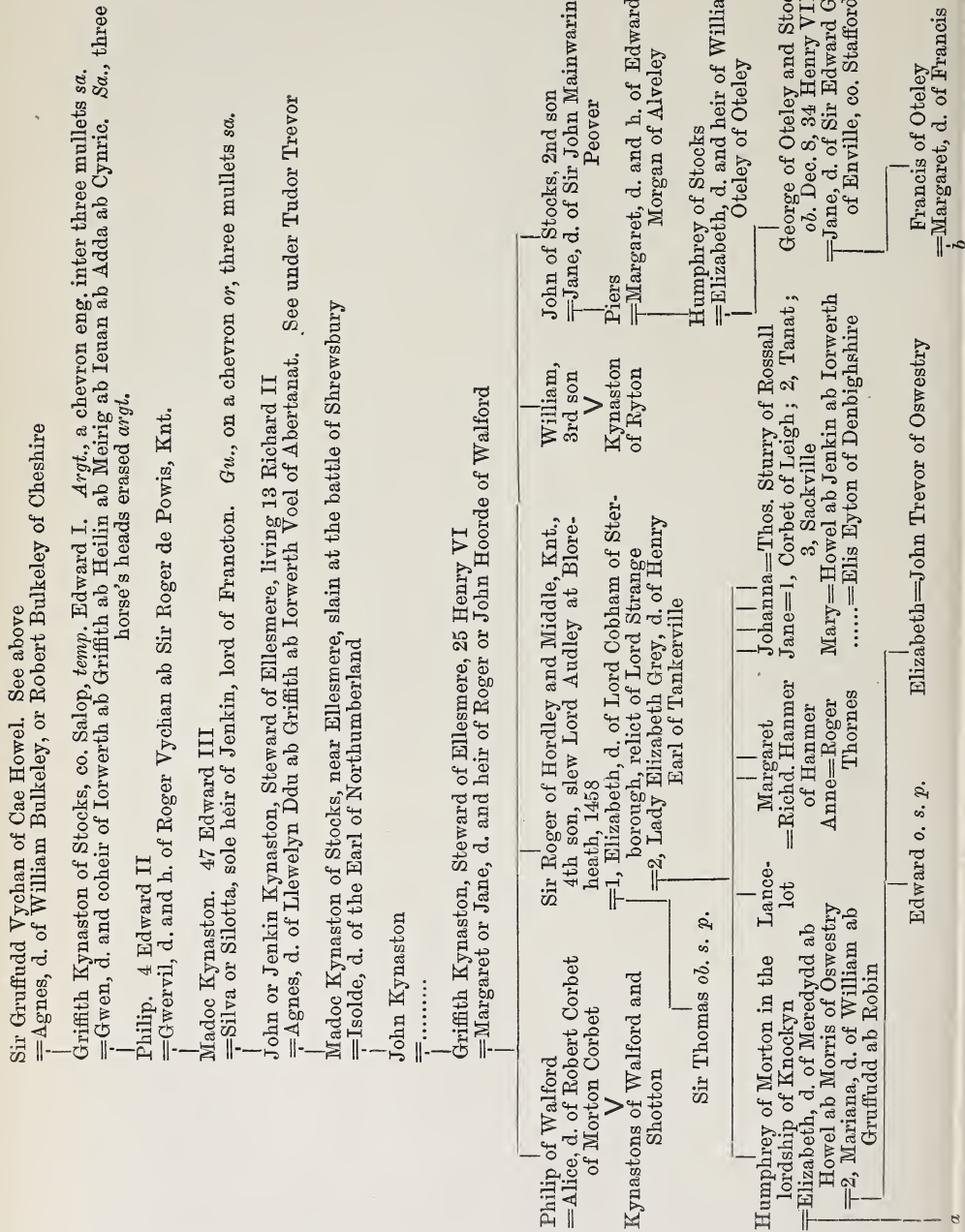


and Richard Hill Waring was Recorder of Oswestry. He was also a great botanist, and adorned his grounds at The Hayes with a great variety of scarce shrubs and plants. The Scotts, on the other hand, were for the most part military men, several of them being connected with India, while others of the family were known for their piety and munificence in restoring churches.

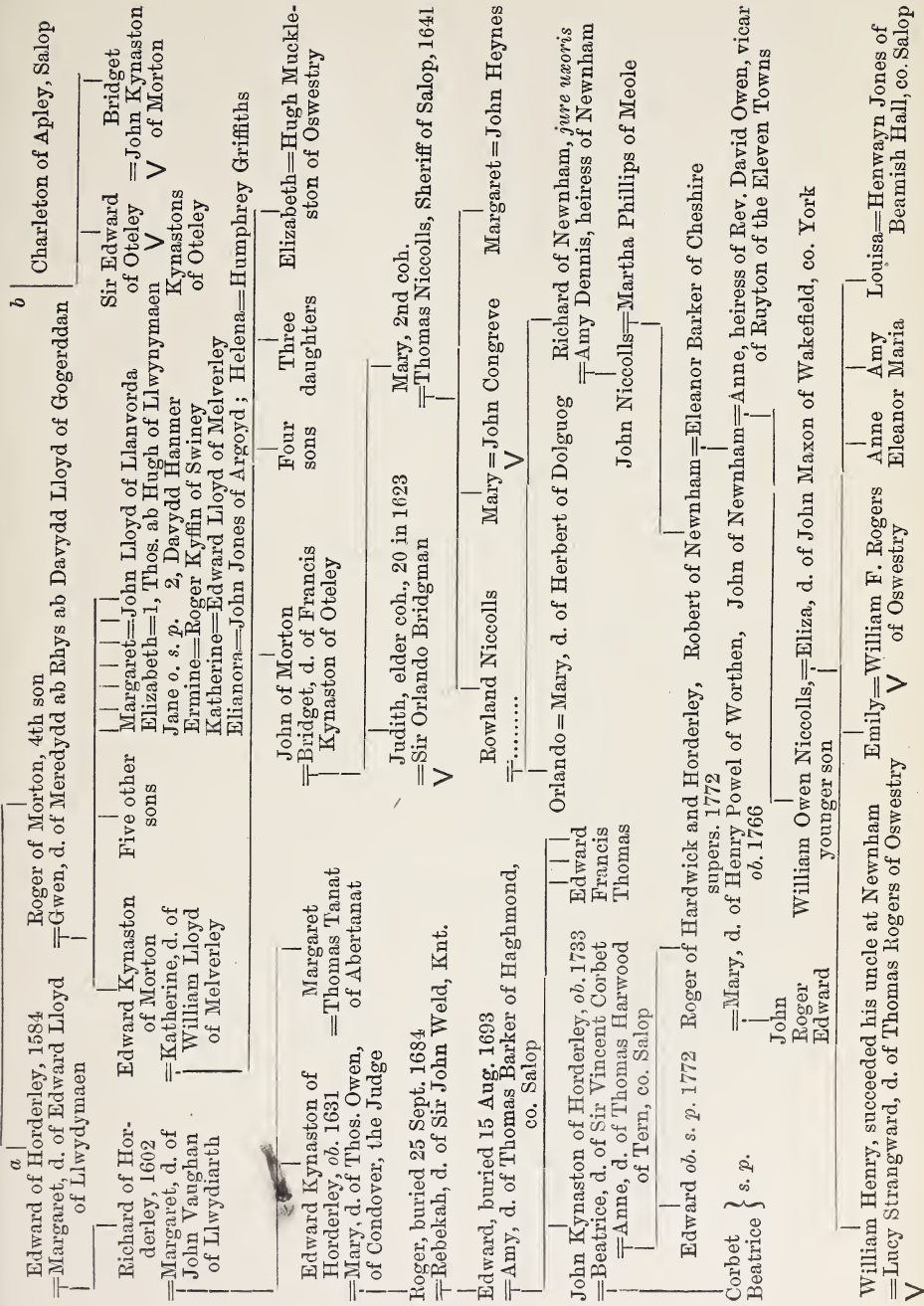
Passing southward, along the rising ground, we come to High Lea, a modern house, but containing many objects of interest. We have already spoken of the alabaster slabs from Plas yn y Pentre. There is also here a casket of fifteenth century work, containing numerous secret drawers and other means for concealing or securing papers and things of value. It is composed of wood nearly 2 inches thick, ornamented on the outside by brass-work. In the thickness of the wood are placed two screws by which it might be fastened down to any larger and less movable piece of furniture. The heads of these screws are within the casket, so that it would be impossible to get at them without opening the lid. It came from Selattyn, but its previous history is unknown. Here also are some Kynaston portraits; two in oval frames, representing a lady and gentleman of the seventeenth century; and a third, a larger one, of a lady and child, anterior in date to the other two.

The Kynastons were one of the chief families in Oswestry, and resided in a large house near the church, since made into two residences, one of which is now the Vicarage. They are legitimate descendants of the Princes of Powys, and became divided into many branches or families, as the subjoined pedigree shows (see pp. 54, 55). Those of whom we speak as seated at Oswestry were a junior branch of the Hardwick family, and were forefathers, in the female line, of some still living in or near the town, such as the families of Rogers and Kyffin-Salter.

It will be noticed that Judith, the senior co-heir of John Kynaston of Morton, married Sir Orlando Bridge-







man, the Lord Keeper of the Great Seal, to which office he was appointed in 1667. Little has been said of this family previously to this date, but it must not thence be inferred that it was a new one, an inference too commonly made when a family rises into greater eminence than it had previously occupied.

Sir Orlando Bridgeman was the son of John Bridgeman, Bishop of Chester, and was educated at Queen's College, Cambridge, where he graduated in January 1623. Having entered at the Inner Temple, he became deeply learned in the Common Law, and rose to the position of Chief Justice of the Common Pleas. An insolent and turbulent party in the House of Commons, desirous of setting at nought the constitution, having caused the civil war of the seventeenth century, made the position of this eminent man one of considerable difficulty. He was chosen Member for Wigan in the Long Parliament, and took the king's side, from which he never wavered.

Dr. John Bridgeman, Bishop of Chester, the father of the Lord Keeper, was of a Gloucestershire family, and married a daughter of Dr. Keylar, Archdeacon of Barnstaple ; but some confusion seems to exist beyond this point, one authority stating that the Bishop's father was Edward, High Sheriff of Devonshire in 1578, while Ormerod says that his father's name was Thomas. There is probably a confusion amongst the several members of the large family of his grandfather, William Bridgeman of Great Dean, co. Gloucester, who married firstly, Anne, daughter and coheir of John Woodward of Great Dean, by whom he had six sons, of whom Thomas was the eldest ; and secondly, Mary, daughter of Richard Brayn, of Little Dean, by whom he had seven more sons, of whom Edmond, or Edward, the eldest, died *s. p.* William Bridgeman was the son of John Bridgeman of Great Dean, co. Gloucester, by his first wife Alice, daughter of William Thesdore, his second wife being Joane, daughter to William Clarke of Great Dean, by whom he was father of Mary, wife of John Steventon.

Prince says that Dr. Bridgeman was born in the city of Exeter, not far from the palace gates there, and was sent to Magdalen College, Cambridge, made rector of Wigan by James I, and consecrated Bishop of Chester 9th May 1619. He died 1649, and was buried at Chester. Anthony Wood, on the other hand, says that the Bishop died in 1657-58 at his son's house at Morton, near Oswestry, and was buried at Kinnersley Church, near Morton, with this inscription :—"Hic jacet sepultus Johannes Bridgman Episcopus Cestriensis." The son here mentioned is, of course, Sir Orlando Bridgeman, who acquired Morton Hall and the estate there with his wife Judith Kynaston, as above.

After the death of his first wife, the Lord Keeper married Dorothy, daughter of Dr. Saunders, Provost of Oriel College, Oxford, and left issue by both matches. He died at his villa at Teddington, 25th June 1674.

While speaking of the name of Bridgeman, we may mention that there was another John Bridgeman, Councillor of the Marches, apparently of quite a different descent, being son of Edward Bridgeman, 1592, by Elizabeth, daughter and heir of William Charleton, son of William, son of William, son of John, son of Thomas of Suffolk, and to him very similar arms are attributed, viz., *az.* (or *sa.*) ten bezants on a chief *argent*, a lion passant guardant *ermine*s. Elizabeth, daughter of Sir John Bridgeman, married Vincent, second son of Sir Richard Hussey and Mary Corbet his wife.

The Bridgeman family were seated at Castle Bromwich, near Birmingham, a fine old mansion, which they purchased from the Devereux family, and which is still in their possession. The match with Judith Kynaston was the first which connected them with Shropshire, though their influence there, and representation of the blood of its chief families, was subsequently greatly increased, so that at the present day they rank among the first.

It will be remembered, that in moving southward

along the rising ground to the west of the church we come again upon the place where the battle raged in Saxon times. The old yew-tree now in the garden of High Lea marks the spot where was deposited one of the relics of St. Oswald carried off by the eagle. That this is not simply a local tradition is shown in Pen-*nant's History of Whiteford*, who, speaking of the streams in that parish, says: "The largest independent rivulet is that which gushes from Ffynnon Oswald, or the Well of Oswald, in the township of Morton Ychlan. It takes its name from the Saxon monarch, martyr, and saint, Oswald, King of the Northumbrians, who was defeated and slain on October 5th, 642, near Oswestry, by the pagan Penda, King of the Mercians, who hung his limbs on stakes dispersed over the field, as trophies of his victory. Some of the tradition reached our parish, for there is near to the Well a certain field called 'Aelod Oswald', or Oswald's Limb, as if one of them had found its way to this place. This stream divides the parish of Whiteford, for a certain way, from that of Holywell."

Continuing southward we come to Broom Hall, formerly the seat of Mr. Tozer Aubrey, now of Mr. Edward Williams. It is in no way remarkable, being situated on a wedge of land between two roads, one of which touches the outbuildings, while upon the other side is a lawn sloping down towards the drive to Llanvorda. This estate and that of Llwynymaen, which adjoins it, were one until the death of Richard Lloyd of Llanvorda and Llwynymaen, 8 Sept. 1508, who separated them, leaving that of Llanvorda to his elder son, John, and that of Llwynymaen to his second son, Edward.

For the origin of the family of Lloyd of Llanvorda we must ascend to the sixth century, when Nudd the Generous, son of Seisyllt ab Cedig ab Dyfnwal Hên ab Maxen Wledig, pastured his numerous flocks under the care of Llawvrodedd Varchog. From which we are no more to infer that the founder of the house was a simple herdsman under the sainted Prince than that



Her present Majesty's Master of the Horse is a simple groom ; or that because St. Nudd was owner of 21,000 milch cows, therefore he was a large provision merchant. Flocks and herds in those days represented wealth ; and the fact that this form of capital so constantly appears in our earliest histories points strongly to the fact that the original Britons were a peace loving nation, cultivating and improving their lands.

Hedd Molwynog, the son of Greddv ab Tygynnydd ab Llawr ab Llawvrodedd Varchog, a nobleman of Isdulas, co. Denbigh, and head of one of the Noble Tribes, bore, *sable*, a hart passant *argent*, attired *or*. He lived at Henllys, in the parish of Llanvair Talhaiarn, and perhaps by a usage derived from the saintly lord of his forefathers, dispensed his alms to the poor in the Maes y Bendithion. Such peaceful occupation as looking after his lord's herds did not fall to the lot of Hedd Molwynog. His flocks were troops of brave Britons ; his lord was Davydd ab Owain Gwynedd, Prince of Wales, with whom he ravaged the country of the English up to the walls of Coventry. Times had changed, and henceforth the descendants of Hedd Molwynog must defend their country and goods against marauding invaders. We give his descendants, so far as illustrates our history, taken principally from Harl. MS. 1982 (see pp. 60, 61).

It will be observed in this pedigree that Meuric Lloyd changed his arms from those borne by his ancestors,—a very common practice with Welsh families settled in England. The reason of his migration is said to have been that in his own country, at Tir Meurig Llwyd, certain English lords had established themselves, and so oppressed the ancient possessors of the land that they could not obtain right or justice. Incensed by such ill treatment, and burning with indignation, Meuric Lloyd, at the head of his brave tenantry, entered the place where the English judges were sitting, slew one of them as he sat upon the bench, and taking prisoners many of the other officers of the court,

Hedd Molwynog. *Sa.*, a hart passant *arg.*, attired or

Gwngi

Arfeth=..... d. of Rhadvach ab Diwg ab Rhys ab Edred ab Enathan ab Jaseth ab Carwed ab Marchudd. *Gu.*, a Saracen's head erased ppr., wreathed *arg.* and *sa.*

Raiadvarch=..... d. of Y Gwion ab Hwfa ab Ithel Velyn of Yale

Gwyon=Efa, d. of Edneved ab Gruffudd ab Meurig ab Elynhaiarn

Bloddyn=Dyddgu, d. of Cynric ab Llywarch ab Heilyn ab Tyfyd ab Tangno ab Ystwyth ab Marchwystl ab Marchweithian

Bloddyn Vychan=Angharad, d. of Meredydd Ddu of Anglesey

Bloddyn Llwyd=Gwennis, d. of Ieva ab Iorwerth ab Niniaf ab Cynric ab Rhiwallon; or, according to others, Generis, d. of Hwfa ab Iorwerth ab Ieuaf ab Niniaf, etc. *Sa.*, three lions passant in pale *arg.*

Meirich Llwyd bore *arg.*, an eagle displayed with two necks *sa.* Cynwrig, from whom came the Lloyds of Havodunos, etc. =Agnes, d. and heir of Ieuan Vychan, Constable of Knockyn (ab Ieuaf ab Cuhelyn ab Rhyn ab Einion Evell), by Avis, daughter and heir of Einion (by Gwerfyl, d. and h. of Sir Roger Powis, Knight of Rhodes, ab Grono ab Tudor ab Rhys Sais), son of Gwilym (by Eleanor, d. and h. of Thomas ab Llewelyn ab Owain), son of Gruffudd de la Pole (by Margaret, d. of Sir Howel y Pedolau), son of Gwenwynwyn, Prince of Powys by Margaret, d. of the Lord Rhys of South Wales, etc., as above. This match brought Llwyn y Maen and Llanvorda into the family

Gruffudd Vychan of Llanvorda and Llwyn y Maen  
=Deili, d. of Ieuan Gethin ab Madoc Kyffin

Madoc Llwyd=Gwenllian, d. of Davydd Llwyd ab Ieuan ab Madoc ab Cadwgan Gwenwys ab Gruffudd ab Beli, etc.

Meredydd

=Gwenhwyfar, d. and h. of Howel ab Ieuan ab Iorwerth ab Einion Gethin of Cynllaith, ab Iorwerth

ab Cadwgan ab Ririd ab Rhiwallon. Others say Einion Gethin of Glascoed, ab Iorwerth ab Cadwgan ab Rhiwallon ab Bloddyn ab Cynlyn

Robert Lloyd, ob. 10 Sept. 1498=Margaret, d. of John Kynaston of Stocks

Richard Lloyd, ob. 8 Sept. 1508

=Margaret, d. of John Edwards Hen of Plas Newydd, Chirk, "Lady of the Mantle and Ring"

| a

Tomlyn Lloyd of Oswestry

V



hanged them upon oak trees in Uwch Dulas, as a warning to the English to be more just in future.

Such a course of conduct, however, brought upon him the vengeance of his enemies. His lands were seized, and himself pursued with such ardour that he was obliged to fly for protection to the sanctuary of Halston. Here, after a time, he managed to procure the protection of John Fitzalan, lord of Oswestry, and afterwards Earl of Arundel, who was desirous of his assistance as captain over a body of Welsh troops destined for the Continent. Having, with his compatriots, greatly succoured and assisted the Emperor of Germany, he was distinguished by that potentate by the grant of a new coat of arms founded upon those of the imperial line, namely, *argent*, an eagle with two necks displayed *sable*. This coat is visible upon a handsome old timber mansion near the Cross in Oswestry, which was probably the residence of the junior branch of the house settled in that town.

The Lloyds of Llanvorda suffered deeply in the civil wars of the seventeenth century. In 1643 Colonel Lloyd headed a strong force at Oswestry on the part of the King. He died on the 13th of February 1662, and was buried in the Llanvorda vault in the chapel on the north of the chancel in Oswestry Church, having the following inscription :

“Temporibus diris pietas legique Deoque  
Immota hac terra jam translata jacet.”

His lady, Frances, daughter of Sir Edward Trevor of Brynkinalt, Knt., died on the 15th of December 1661, and was buried in the same vault, with this inscription :

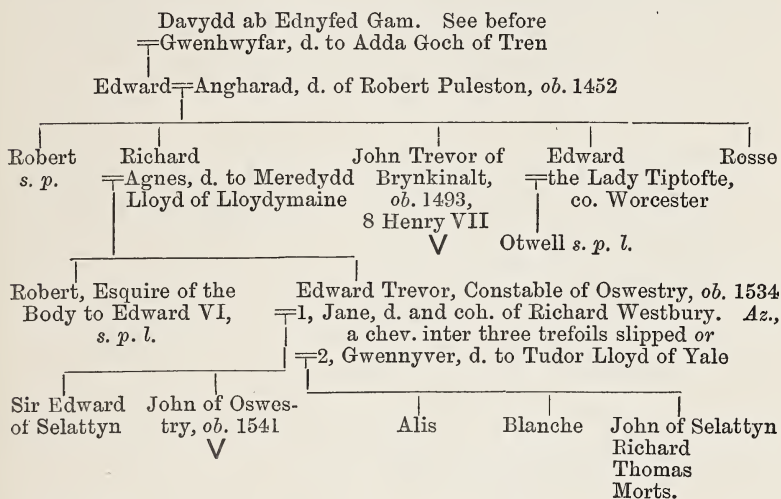
“Who bore her sex with peril of her life,  
A loyal subject and a loving wife.  
Her God and King restored, her heart ran o’er ;  
More than brimful with joy, could hold no more.”

There are still extant letters of their son Edward, who pitiably deplores the difficulties in which he found himself, oppressed by debt, and forced to sell his estates



at a sum which he considered not equal to their value. He calls Sir William Williams, to whom he was obliged finally to sell them, the "Leviathan of our lands". The purchase took place about 1680, and so ended the connection of the Lloyds with Llanvorda. It will be noticed that they were connected with many families in the neighbourhood of Shrewsbury.

The following, taken from Harl. MS. 1977, shows that the Trevors also were connected with Oswestry :



The Llanvorda estate passed, as above related, by purchase to the family of Williams, in which it still continues ; but the old mansion was destroyed by fire, and a substantial modern house erected in its place, prettily situated upon high ground, backed by woods, and overlooking the valley of the Morda, a stream which runs below. The estate of Llwynymaen adjoins Llanvorda, and is connected with Penylan.

The rise of the family of Williams to their position among the first landed proprietors of the Principality was rapid but continuous ; and though they obtained the Llanvorda estate by purchase, far the greater bulk of their property has come through alliances with the heirs of ancient British lines ; consequently they repre-

sent not only the wealth but also the blood of many of those illustrious houses ; and are themselves of ancient lineage, deducing their descent from Cadrod Hardd (who was also father of Cilmin Droed ddu), lord of Tal-ybolion in the tenth century.

Sir William Williams, Speaker of the House of Commons, *ob.* 11 July 1700 ; created a Baronet in 1688

=Margaret, d. and heir of Walkin Kyffin of Glascoed, buried at Llansillin, 10 Jan. 1705, aged 110

Sir William Williams, M.P., of Llanvorda, by purchase, *ob.* Oct. 1740

=1, Jane, d. and h. of Edward Thelwall of Plas y Ward, co. Denbigh, by Sydney, d. and h. of William, son of Sir John Wynn of Gwydir.

See above. Marriage settlements dated 1686

=2, Catherine, d. of Mutton Davies of Gwysanney, *s. p.*

Sir Watkin Williams Wynn, born 1692 ; killed by a fall out hunting, 26 Sept. 1749	Robert Williams of Erbistock, <i>s. p.</i>	Richard Williams of Penbedw, M.P. for Flint, <i>ob.</i> 1759
=1, Anne, d. and coh. of Edward Vaughan of Llwydiarth, <i>s. p.</i> , <i>ob.</i> 1748		=3, Annabella, d. and h. of Chas. Lloyd of Trenewydd

=2, Frances, d. and h. of George Shackerley of Gwersyllt

Annabella, coh.

Jane, coh.

Sir Watkin Williams-Wynn, *ob.* July 1789

=R. Philip Puleston of Pickhill

=Robert Lloyd of Swanhill

=1, Lady Henrietta Somerset, fifth d. of Charles, fourth Duke of Beaufort, *s. p.*

=2, Charlotte, d. of George Grenville, and sister of the Marquis of Buckingham

Sir Watkin Williams-Wynn, born 26 Oct. 1772

=Lady Henrietta Antonia Clive, eldest d. of Edward Earl of Powis

V

(To be continued.)

## ON THE ANCIENT TENURES AND SERVICES OF THE LANDS OF THE BISHOPS OF ST. DAVID'S.

AN endeavour will be made in the following pages to give an account of the ancient tenures and customs which once prevailed, as incident to the lands held of the Bishops of St. David's, so far as the scanty materials available for the purpose will allow. The subject is an interesting one, and deserves to be rescued from the oblivion into which it has fallen.

Conquest, and the consecration of a Norman as Bishop, in the person of Bishop Bernard, introduced the English language, manners, and customs into the Pembrokeshire portion of the diocese, and with succeeding Bishops, tenures, which gradually superseded whatever was Welsh ; but elsewhere—especially in the greater part of Cardiganshire and in Carmarthenshire—the laws and customs of the Principality of Wales continued to prevail as late as the reign of Henry VIII.

The destruction of books and MSS. in the library of St. David's Cathedral during the great civil war, and carelessness and neglect at a later period, have greatly reduced the means of information as to the early history of the see. Extracts from an old Roll of the more interesting presentments of the Jury at a Court held in 1326, during the episcopate of Bishop David Martyn, by the Chancellor of the diocese, have been fortunately preserved. From these extracts, and the report of the Commissioners in the *Valor Ecclesiasticus* of Henry VIII, we gain the following information as to the tenures prevalent in the diocese, and the services and customs which were attached to them. We will commence with a translation of the extracts referred to :—

"The Jurors<sup>1</sup> also say that it is the duty of the burgesses of St. David's to guard the fugitives to the church for one night at their risk; also in war time to follow the Lord Bishop with the shrine of the blessed David and with the relics, wherever it may be, so that they can return home on that night; also in war time to guard their own town and its circuit, as one of the services of the burgesses of St. David's.

"And the said tenants of the vill of Porthlysky shall give as leyrwit, if a virgin, 2s., and if unchaste, 20*d.*, and their duty is to guard the prisoners in the Lord's gaol, and conduct them to Lawhaden and Castle Maurice, and to follow them with the horn to the gallows.

"The Jurors also say that the easements of the stone and wooden buildings there are worth yearly 3s., according to the true value, and the hagard<sup>2</sup> there is worth, to let, 6*d.*, as part of the profits of Castle Poyntz and Newgall (Nova villa); also that the easements of the houses of the same manor are worth yearly 2s.; and if there be a wreck, it is their duty to follow with the horn and guard the goods there with others of the country; and all hold (their lands) by ancient tenures by the services of the vill Damar, which are similar to the services of Castle Maurice; it is their duty also to follow the constable to the sea shore, and to guard the goods coming there from a wreck of the sea; and they say that the constable shall have of the goods of any one condemned, 5s.

<sup>1</sup> The title of the Roll from which the extracts were made was—"Extenta terrarum et reddituum Domini Episcopi Menevensis facta per Magistrum David Fraunceys Cancellarium Menevensem tempore venerabilis patris Domini David Martyn D. G. Episcopi loci. A.D. 1326." (James MS., Bodl. Library, viii, p. 339.) The extracts, printed in the Appendix to Fenton's *Pembrokeshire*, have been examined with the original, and omissions and corrections have been supplied and made.

<sup>2</sup> A "hagard" may, perhaps, have been a building of wattle-work. Spelman, in his *Glossary*, has "haga, domus", and says it was built of interlaced branches, as was the custom in Ireland.



“Also they say that Adam, armiger, gives to the lord for his protection 2*d.* at Easter and Michaelmas; also Avelyn gives to the lord for the same 3*d.* at the same terms; Annot Foreyn, 2*d.*; David Walter, 3*d.*; and he removes this year to Wolfcastle; also Belinda Loyd gives for having the protection of the town 6*d.* yearly; also Simon Nikelyn gives for the same 4*d.*; also Alice of Kedwelly in New Moat (Nova Mota).<sup>1</sup>

“Also they say that a certain Bishop of St. David's, by name David,<sup>2</sup> formerly gave, as they have heard from their elders and others worthy of credit, seven carucates of land with his daughter, and the land is called Drym, and had been formerly land of the fee, or lordship, of the Lord Bishop in the vill of Lawhaden; and in war-time they ought to guard the country; and if the Bishop, in war time, should pass through his bishopric, they ought to follow him with the relics of the blessed David, as far as the town of Carmarthen.

“And all the aforesaid shall further give for each acre 1*d.*; and the heir of any one after a death, whatever be his age, may enter on his inheritance as if of full age, without any wardship; and in war they shall do their service as the said freemen, and shall give on the collection<sup>3</sup> of sheep in every third year, on the Kalend of May, of every house one; and if there be any robbers, or pillagers, in the land of the Lord Bishop, all of Welsh tenure are bound to find at their own charges the officers who guard the country victuals and drink, when needed; and to conduct the prisoners from the Court to the Castle, and from the Castle to the Court, and if they be condemned at the lord's suit, with horn raised in the Welsh Court to hang them. If prosecuted at another's suit, they shall do the same in the district of Lawhaden; and for leyrwit, if the woman be married out of the parish, 2*s.*; and if she be married within it, they shall give nothing. And

<sup>1</sup> One of the Bishop's manors in Pembrokeshire.

<sup>2</sup> Probably David Fitzgerald, consecrated in 1147, died in 1176.

<sup>3</sup> A custom prevalent in South Wales, often styled “Calanmai”.

all the aforesaid shall give heriot and leyrwit, and do all services as the tillers of the soil (*coloni*) of Lantesey.<sup>1</sup>

“And all the free tenants in Cardiganshire ought to pay toll of things and animals bought and sold in the country of Llandewy Brevy; and the catchpoll of the town shall, on the steward’s coming, find firing, salt, and candles, at his own expense, and shall take the charge of prisoners in the town of Llandewi Brevi; and they shall give for leyrwit, whether in the case of marriage, fornication, or adultery, 2s. in the vill of Atpar.

“And all matters of difficulty and doubtful trials ought to be determined in the High Court of Lawhaden, and there they are bound to come; and the steward of the Lord Bishop, on his first entry, shall have the collection of sheep; and the constable shall receive as his fee, on each livery of seisin, 5s., and of the goods of any one convicted, 5s., and the bedell, as accustomed, shall have 5d. of the flour of every damaged cask (*vase attaminato*) as it may be found; and if the cask be full, he shall have nothing. In the same manner of flesh, cheese, grain, and in grain in the straw (*blado*) the inner<sup>2</sup> stalks (*garbas*) of the sheaves of every kind of grain; and, if anyone dies intestate, the lord shall have all his movable goods, and if a person so dying intestate be tenant of any freeman, and the lord first take possession of the goods, the lord’s bailiff may have the goods so taken without claim; and if he comes later, he shall lose them, and they shall be confirmed to the superior lord in Meydrim.”<sup>3</sup>

A lapse of two centuries effected many changes in the original tenures and the services incident to them. Many of the old customs were replaced by new ones, and the variety of tenures was increased.

The report of the Commissioners, 27 Henry VIII, in the *Ecclesiastical Valor*, furnishes an account of the

<sup>1</sup> Lamphey.

<sup>2</sup> “*Interiores*” probably was in the original “*inferiores*”.

<sup>3</sup> In Carmarthenshire.

possessions of the see, and of the tenures and services which then existed. The temporal possessions of the Bishop comprised the Castle and Manor of Lawhaden, as an entire Barony, the town of St. David's, the lordships of Pewidiawk, Dyffryn Towy and Dyffryn Teifi, the Manor of Lamphey, several mesne manors in the counties of Pembroke, Carmarthen, and Cardigan, and the Palace—then in ruins—by the side of the Cathedral Church.

Throughout his territory the Bishop enjoyed *jura regalia*, and exercised all the privileges of a lord of the Welsh Marches; he had his prison for all felonies and transgressions, and for clerks convicted or attainted; and in his castle of Lawhaden, the head of his Barony, his Treasury and Chancery, with his seal for all original writs and their execution by his Chancellor throughout his territory; a monthly Sessions held before his chief steward at Lawhaden, a hundred court, and several other courts. Some of the tenants within his Barony held their lands of the Bishop by knight service, and as their lord he was entitled to the feudal incidents of wardship, marriage, and relief; other tenants held by charter, others in gavel kind, a tenure which prevailed very largely in Kent, and still exists there. In gavel kind tenure all the sons of a deceased tenant shared in the inheritance alike; a tenant, on attaining the age of fifteen, could sell and convey his land acquired by descent, without his lord's licence, and without payment of a fine; his land did not escheat in case of his attainder for felony, and was forfeited only for treason and by outlawry for felony; he had the further privilege of devising his land by will, prior to the enabling statute of Henry VIII. The gavel kind tenants of St. David's were liable to a relief only at the rate of 10s. for every carucate of land, and so in proportion for any greater or less quantity, whether the heir was under age or of full age. Other tenants held their lands by the more unusual tenure known as Borough English, the inheritance in such tenure descending,

according to custom, to the youngest son, and were liable to pay to the lord one year's double rent, as a relief. Other tenants held by the tenure of the Welsh hundred of St. David's, and were called Tudwaldi<sup>1</sup>; their duty was to serve, according to the custom, with their ploughs, or carts, in the necessary works of the lordship in buildings, repairs, and the like; on the death of anyone a heriot of 5s. was due to the lord. Other tenants held their lands by the rod, and paid a fine for their seisin on admission to their lands; also a heriot, relief, and mortuary, as each happened to fall due, and did the accustomed services of the manor in which their land was situate.

The remaining tenants held by mere Welsh tenure, according to the laws of Howel Dda, which the Commissioners condemned in strong terms as the most imperfect of laws, unwritten, without order, and conducive to strife; a tenure which the statutes or regulations made at Rhuddlan in 12 Edward I had so far modified as to confine the descent of the inheritance to all the sons equally, exclusive of illegitimate sons,<sup>2</sup> and, in default of male heirs, extend the descent to legitimate women, heirs of the last successor, whose shares were to be assigned to them in the King's Court, although it was contrary to the laws before used in Wales. A Court of Great Sessions was held every third year for the Welsh tenants before the Justices appointed by the Bishop. The fees of the Courts so held in the lordships of Llandewi Brevi, Abergwille, Dyffryn Towy and Dyffryn Teivi, were valued at £24. The Bishop's tenants were liable, in addition, every

<sup>1</sup> The Rev. Canon Thomas suggests, as the possible derivation of this term, "Tud", a tribe, with the land which they occupied, and "Gwaelod", one of the four ancient "cylchs" or divisions of the parish.

<sup>2</sup> Giraldus enumerates three things as the ruin of the Welsh of his day,—the division of the inheritance between natural and legitimate sons, hence frequent fratricides; the practice of sending their sons to be brought up by others; and their refusal to be governed by one prince.



third year, to a collection, called Cymortha; from every English carucate a sheep of the value of 12*d.*, or that sum in money; and of every tenant or inhabitant of Welsh land a cow, or ten sheep, or 2*s.* in money. The value of the collection amounted to £74, payable as a composition for the collection on Michaelmas Day. The Bishop was also entitled, on the death of any tenant, or his alienation of his land, to the tenant's beast, if he remained within the Bishop's territory, or, if elsewhere, 5*s.*

The tenements (*mansiones*) of Welsh tenants were divisible on a descent into shares, called Gwelie, or beds,<sup>1</sup> and from each bed a family descended continuously in the bed of its ancestor; an apportionment of the rate, or assessment for the collection and the talliage of the Sessions, payable in money, for the enjoyment of their liberties, laws and customs, was made on each bed, and so the Commissioners report that a bad law, no freedom, and a perverse custom do a public wrong.

The evils arising from the division of an inheritance among all the sons were removed by the Statute 27 Henry VIII, c. 26; which declared that all manors, lands, and hereditaments within the Principality of Wales should be inheritable after the English tenure, without division or partition, and after the laws of England, and not after any Welsh tenure, nor after the form of any Welsh laws or customs.

R. W. B.

<sup>1</sup> "Wele" or "gwele" are frequently mentioned in the North Wales Extents in the *Record of Caernarvon*. Much interesting information on this subject may be obtained in Rowlands' *Antiquitates Parochiales* (1710), published in the First Series of the *Archæologia Cambrensis*. He appropriately renders "wele" as "stocks", and traces, in some cases, the descent from a stock. As early as Edward III there were several "wele" from the same stock in a township, of which two or more persons named, and others their coheirs, claimed the possession.

## AN OLD PICTURE OF THE DOLMEN AT PENTRE EVAN.

IN 1796 Fenton printed "A History of Pembrokeshire by George Owen, Esq., of Henllys", in the second volume of the *Cambrian Register*, from MSS. in his possession. Can any member of the Cambrian Archæological Association say what has become of that document?

In the Harleian Collection in the British Museum there is a manuscript history of Pembrokeshire by George Owen, in the characteristic Elizabethan handwriting, on paper with the "Tankard" water-mark; but this, in several important particulars, differs from Fenton's edition. Chapter 7 in the British Museum MS. is wanting in Fenton's, while chapter 8 becomes 19 in the latter. Perhaps the most interesting feature in the Harleian MS. is a very careful description of the great Pentre Evan Dolmen as it appeared at the beginning of the seventeenth century, to which is appended a sort of plan-drawing.

Thinking that our members might like to compare this with what they saw during our Fishguard Meeting in 1883, I made a copy of the same. A drawing of the Dolmen as it *now* is will be found in our Journal, Series V, vol. i, p. 137.

ED. LAWS.

"A sheweth the great stone mounted on highe upon othere stones, being 3 foote thick, 9 foote broode, and 18 foote longe.

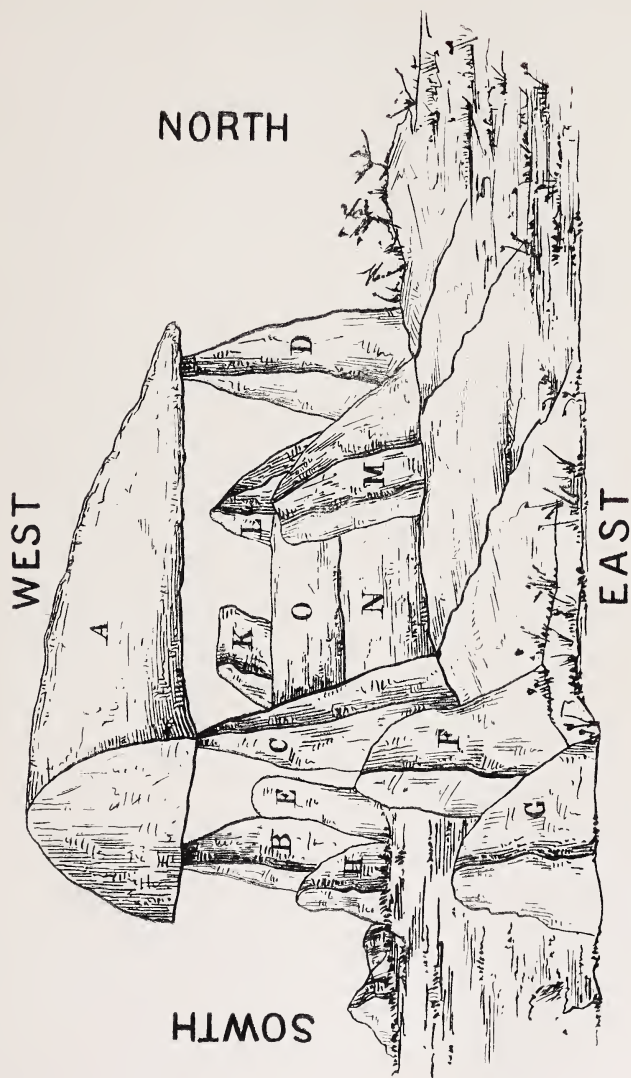
"B and C, two stones that holdeth uppe the greater and thicker end of the great stone towards the southe.

"D showeth the stone that holdeth the thinner end of the stone towards the north.

"E, a stone underneathe the thicker end of the great stone, A, placed between B and C, but shorter, and toucheth not the great stone.

"F and G, two stones sett circularwise, adjoining unto C.

"H and I, two other stones sett on the other side, in like sort next the stone B.



THE DOLMEN AT PENTRE EVAN.

[From the Harleian MSS.]





"All which seaven stones, viz., B, C, E, F, G, H, and I, doe stand circularwise, like in forme to the new moone, under the south ende of the greate stone A.

"K and L, two stones sett on end, upright, under the western side of the greate stone A, but toucheth not the same; but K somewhat removed outwarde by the fall of the great part, O, which broke from the greate stone A.

"M and N, two stones placed on ende, upright, under the easter side of the greate stone A, to confront K and L on the other side; but N is now fallen down, and lyeth flatte upon the grounde.

"O, a piece of the greate stone A, broken of, and fallen from the wester side of the same sithence the erectinge thereof, as may appeare, and beinge of seaven foote long, and five foote broode, and half a yarde thicke.

"Gromlech signifieth 'caverna petrarum'. (Esai 7, v. 19.)

"Finis. 18 May 1603."

## THE CRYSTAL PEBBLE AT RHIWAEDOG.

THE illustration on p. 313, 5th Series, vol. i, is not a very correct representation of the stone at Rhiwaedog. During the visit of the Cambrian Archæological Association to the old mansion last August I had an opportunity of examining and carefully measuring the object. The following few lines, therefore, on the form, size, and possible material of the pebble may be of interest.

As regards form, the stone is not a perfect sphere as illustrated. It is distinctly ovate. The narrower diameter, too, is considerably less one way than the other when measured on two planes at right angles with each other. In size, the largest diameter of the Rhiwaedog stone is one-tenth of an inch less than the engraving; the narrowest diameter, three-tenths less than shown, — a considerable item in so small an object.

The stone is described as a "precious heirloom" of "pure rock-crystal". This may be so; but it is possibly a mere block of rolled, transparent quartz. It may have

been a local crystal originally, or a lump of "vein-quartz", which is frequently more clear than ordinary quartz-rock. Such stones are found at Aberystwith and other places. I have one exactly half the diameter of the Rhiwaedog example. The Welsh specimen has the appearance of a naturally rolled pebble polished by a lapidary. It has not to me the appearance of an artificially produced spheroid of rock-crystal.

Not the slightest evidence is given in the paper that the pebble ever belonged to Owen Gwynedd, who died in 1169. Does the tradition extend back further than the Misses Iles, who died in 1832 and 1825? The globular ball in the British Museum, once termed "Dr. Dee's Touchstone", with which the Rhiwaedog stone may be compared, is artificially shaped, and, as it now appears, never belonged to Dr. Dee.

WORTHINGTON G. SMITH.

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### Obituary.

#### MR. CHARLES ALLEN.

AMONG the recent losses sustained by the Association few will be more regretted than that of Mr. Charles Allen. It will be felt especially by all classes of his friends and neighbours at Tenby, for the promotion of whose welfare and enjoyment he had cheerfully exerted himself for nearly thirty years. Those who attended the Pembroke Meeting of the Association in 1880 will not have forgotten his kind and cordial hospitality.

It is not known how long his family has been settled in Pembrokeshire. The first of his name who appears on the roll of sheriffs is William Allen of Gelliswick, who was Sheriff of Pembrokeshire in 1696, and from whom Charles Allen of Tenby, who filled the office in 1876, was sixth in lineal descent. He was the fifth of the six sons of the Rev. D. Bird Allen, who died Rector of Burton in Roose, December 31st, 1831. The eldest son, Joshua Jullian, who succeeded to scattered properties in Roose and Dewisland, died at Bath, in his eighty-sixth year, on January 2nd, 1885. The second son, William, died Rector of St. Bride's and Bosherston, both in Pembrokeshire, April 9th, 1872. The third son, James, formerly

Vicar of Castlemartin, became Dean of St. David's in 1878. The fourth son, Bird, to whose memory a monument was erected by public subscription in the south aisle of the chancel of Tenby Church, died in command of H.M.S. Soudan, October 25th, 1841, at Fernando Po, on his return, with Captains W. Allen and Trotter, from a disastrous ascent of the river Niger. The sixth and youngest son, John, is Archdeacon of Salop.

The fifth son, Charles, the subject of this notice, entered the Bengal Civil Service in 1827, and retired from it early in 1857, a few weeks before the mutiny broke out, being at the time a member of the Legislative Council of India. He settled immediately afterwards at Tenby, where he built the goodly residence in the Norton, in which he died, November 5th, 1884. By his first wife, Mary, who was his second cousin, and the youngest sister of Thomas Allen, Barrister-at-Law, and formerly the Treasurer of our Association, he left six sons, five of whom hold Government appointments in China, India, or Burmah, while the fourth is Vicar of Shirburn, Oxfordshire.

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#### MR. ASKEW ROBERTS.

Mr. Askew Roberts, the Editor of *Bye-Gones*, died on Wednesday, Dec. 10th, at his residence, Croeswylan, Oswestry, at the age of fifty-eight. Mr. Roberts, who owed his Christian name to descent from the family of Anne Askew, the martyr, was born at Oswestry, and there the whole of his life, with the exception of two or three years in early manhood, was passed. In 1848 he was one of the contributors to *Oswald's Well*, a local magazine, for which Mr. Shirley Brooks wrote a serial story; but the magazine was succeeded in 1849 by the *Oswestry Advertiser*, and to the conduct of that paper Mr. Roberts devoted all his energies for the next twenty years. After selling the copyright and retiring from business, Mr. Roberts kept up his connection with the *Advertiser*, by occasional contributions, until 1871, when he began the publication of an antiquarian column called *Bye-Gones*, which was republished in quarterly parts, and continued by him with unflagging vigour up to the week of his death.

*Bye-Gones*, we believe, was the first column of the kind published by the weekly press, at any rate in this part of the kingdom, and it soon became so successful that many well known antiquaries and philologists were numbered among the contributors. One of the most constant of these was the late Mr. W. W. E. Wynne of Peniarth, with whose assistance, in 1878, Mr. Roberts brought out a fresh edition of the *History of the Gwydir Family*. But it was in collecting materials for the history of his native town that he took the greatest delight. In 1881 he published a volume of *Contributions to Oswestry History*, collected from the *Transactions* of the Shropshire Archæological Society, to which he was a frequent contributor; and the last paper from his pen, revised by him in November, when he was weakened by prolonged illness, was an interesting

account of the gateways of the town, which will appear in the Part of those *Transactions* published next February. It was, however, as the writer of the *Gossiping Guide to Wales*, of which over 50,000 copies have been sold, that Mr. Roberts was most widely known; and in passing one of the many editions through the press he had the advantage of assistance from the late Mr. Wynne and the late Rev. R. Williams, by both of whom the book was carefully revised. Mr. Roberts also wrote an account of the Wynnstay family, under the title of *Wynnstay and the Wynns*, and was a contributor to the Papers of the Powysland Club and other antiquarian publications. He was one of the first members of the Shropshire Archæological Society, and was elected upon the Council; and he also belonged to our own Association, where he found many valued friends. They now lament the loss of a writer who did much to illustrate the history of the Border and to popularise antiquarian pursuits, and a bright and genial comrade who was always ready to help, and who found much of the pleasure of his life in giving pleasure to others.

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### Miscellaneous Notices.

EDWARD II'S RETREAT INTO GLAMORGANSHIRE.—The accompanying letter was written, to judge from the signature, by Mr. Isaac Redwood of Cae Wern, near Neath, a former member of our Association, and appeared in *Notes and Queries* for December 27th, 1856. A brief extract from Mr. H. Hay Knight's paper is given in our Journal, Series II, vol. i, p. 313, noting the king's presence at Caerphilly, on Oct. 29th and 30th, 1326, and his capture in trying to regain the Castle on Sunday the 16th of November following; but as the letter is so much more full, and has not, we believe, appeared before in the Journal, we are glad to present it to the notice of our members.—EDD.

'In the first volume of *The Lives of the Lord Chancellors and Keepers of the Great Seal of England*, by Lord Campbell, there are errors of some importance, which should be rectified in the new edition now preparing for publication. These errors are contained in the following extracts from the work,<sup>1</sup> and relate to some of the last events in the life of Edward II.

"On the 20th of October 1326, the King having gone away with Hugh le Despencer to Ireland and left the realm without any government, the prelates, earls, barons, and knights assembled at Bristol and chose Edward, the King's son, Custos of the kingdom whilst his father continued absent. On the same day the Prince assumed the government and issued the necessary legal proceedings under his privy seal, 'because he had no other for the purpose'.

"When the King returned from Ireland he found himself already

<sup>1</sup> Pp. 204 and 205 of the second edition.



dethroned. The Queen was now in the enjoyment of supreme power. She kept her husband in close confinement, hypocritically pretending to lament his misfortunes. She pretended to associate the Prince, her son, with herself in the government; and she contrived to get the Great Seal into her possession, which considerably facilitated her proceedings, for less respect was paid by the multitude to the privy seal which she had hitherto used.

“The Bishop of Hereford was sent to the King at *Kenilworth*, with a deceitful message, to request that he would give such directions respecting the Great Seal as were necessary for the conservation of the peace, and the due administration of justice. The King, without friend or adviser, said he would send the Seal to his Queen and son, not only for these purposes, but likewise for matters of grace. He then handed the Great Seal to Sir William le Blount, who on the 30th of *November* delivered it to the Queen and the Prince; but the Queen had the uncontrolled dominion over it. She pretended to hand it over to Ayremyne, the Master of the Rolls, as Keeper, and she employed it to summon a parliament at Westminster, in her husband's name, for the purpose of deposing him. According to the tenour of the writs under the Great Seal, the parliament was to be held before the King, if he should be present; and, if not, before Isabel, the Queen Consort, and Edward, the King's son.”

“The errors referred to are contained in the preceding extracts, and a brief notice of the military writs issued by Edward after the hostile landing of Isabella will prove that he did not go to Ireland, but that his flight was into Glamorganshire in South Wales.

“Isabella landed near Harwich on September 25, 1326, and on October 10th, military writs were tested by Edward at Gloucester, calling out with the utmost expedition levies from the Marches and Borders of Wales. (Rot. Pat. 20 Edw. II, M. 12.) On October 12th, the King was at Westbury, near Newnham. (See Patent Rolls, M. 12, of that date.) On the 14th and 15th he was at Tintern, where he appointed Thomas de Bradeston to the custody of Berkeley Castle. On October 16th, the King was at Striguil Castle, where he remained a few days. On Monday the 20th he empowered Hugh le Despenser, Edmond Hacluit, and Bogo de Knoyville, to seize the castles of Grosmont, Skenferth, and Whitcastle, whilst John Bennet was directed to seize the castle of Monmouth. On Monday, October 27th, the King was at Cardiff, still taking measures to cover his retreat. At Cardiff the King appointed Howell ap Yorwerth ap Griffith and Howell ap David to raise the whole population of Maghay (Magor) and Wentlwg. Writs, of the same date, were addressed to Evan ap Meuric and Evan ap Morgan for Nethesland and Kilvey, and various other individuals received similar appointments for the different districts of Glamorganshire. Commissions were also issued for Usk and Abergavenny and the adjoining territories of Monmouthshire. (Rot. Pat. 20 Edward II, M. 7.)

'On October 28th, another writ is tested by the King at Cardiff, ordering the levy of 400 foot soldiers of the land of Glamorgan. From Cardiff the King removed to Caerphilly, whence on October 29th and 30th he issued commissions giving extensive powers for raising forces in Pembrokeshire, Glamorganshire, and Monmouthshire. On Nov. 4th he arrived at Margam, granted or confirmed the manor of Kenton to the abbot, and issued a writ directing the guarding of the coast and sea-ports against his enemies and rebels. The following day, November 5th, the King was at Neath, and tested at that place a writ for raising all the forces of Gower, both horse and foot. (Rot. Pat. 20 Edward II, R. 7.) On Nov. 10th, the King issued at Neath a safe-conduct for the Abbot of Neath, Rees ap Griffith, Edward de Bohun, Oliver of Bourdeaux, and John de Harsik, as envoys to Isabella. This document is given in the Patent Rolls in the Tower. (*Fœdera*, p. 647, vol. ii, part 1, edit. 1818.) The seizure of the unfortunate King took place on Sunday, November 16th, and he was yielded up to the charge of Henry of Lancaster. Edward was then removed to Monmouth, and there, on Nov. 20th, delivered up the Great Seal to Sir Wm. le Blount, who gave it up to the Queen at *Martley*, in Worcestershire, on Nov. 26th, 1326. On the 30th of that month, Edward II was at Ledbury, and not at Kenilworth.

'In tracing the retreat of Edward after the landing of Isabella, the Public Records are unanswerable evidence, and I would briefly contrast the facts of the case with Lord Campbell's statements. Edward's flight was into Glamorganshire, *not to Ireland*; Edward gave up the Great Seal at Monmouth, *not at Kenilworth*; and Sir Wm. le Blount delivered it up to the Queen and her son on the 26th, *not on November 30th*.

'For the information contained in the preceding remarks I am indebted to a valuable paper read to the Neath Institution in 1849, by the Rev. H. H. Knight, B.D., Rector of Newton Nottage, Glamorganshire, "On the Retreat of Edward II into Glamorganshire, A.D. 1326."

'I offer no apology for the length of my communication, as it could not properly be curtailed. *Historic errors* should be promptly corrected; the erroneous statement of one historian is copied by his successor, and errors are thus permanently ingrafted on the historic records of a country. History should realise Plato's description of the Supreme Being, "truth is his body, and light his shadow."'

R.

CAERGAI, MERIONETHSHIRE.—Some portions of a Roman altar-tomb have been accidentally brought to light here whilst ploughing the field to the east of the farmhouse. The stone is red sandstone, which has been broken into three pieces, and the sculptured upper portion has been almost entirely destroyed; but the inscription, which is very clearly cut, and perfect, reads:

IVLIVS . GAVERONIS . F̄

FE . MIL . CHO . T . NER

In the next Part of the Journal we hope to give an engraving and a full account of the stone, which has been removed, for its better preservation, to Wynnstay, Rhuabon.

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### Review.

VERTON ("CAULLID IN AUNCIENT TYME ORTON MADOC") IN DAYS GONE BY. By GEORGE JOHN HOWSON, A.M., "Parsonne of ye PAROCHE." Imprinted at Oswestry by Woodall and Co., at the Caxton Printing Offices. MDCCCLXXXIII.

WE cordially recommend this quaintly entitled parochial monograph, and thank Mr. Howson for his little book. It is not many country villages that can boast so interesting a history as Overton; it is still fewer that have had the good fortune to have their story told so pleasantly. When we think of the abundant material which Flintshire, with its English, Welsh, and border antiquities, comprises within its limits, and contrast its fortune with that of Montgomeryshire, we are tempted to ask why it should not have its Englefield Club to do for it what the Powysland does for its neighbour? Indeed, we should be glad to see each of the North Wales counties follow the good example set before them. Who will be their *vates sacri*?

Eight brief chapters describe its ancient history—district and house names, municipal and parliamentary history—for it had once at least a mayor, and is a contributory borough—the church, the charities, the traditions and customs, and the old families, with two appendices, giving respectively the annual charters, and a short notice of the socio-political club, the Cycle. After pointing out that it derived its cognomen from Madoc, the elder son of Meredydd ap Bleddyn ap Cynvyn, Prince of Powis, Mr. Howson thus summarises its earlier history:—"At the time of the Conquest, 1066, it is said Overton was in the possession of a Saxon chieftain, but was granted by the Conqueror to Robert Fitzhugh, one of his followers. Edward I, in the fourteenth year of his reign (1286), gave the lordship to his Queen Eleanor, who granted it to Robert Crevecoeur, with the privilege of a weekly market and fair. In the 20th year of Edward's reign (1292) he made it a free borough by charter. The same Monarch, in the following year (1293), commanded Reginald de Grey, Chief Justice of Chester, to go personally to Overton, and to assign to the burgesses and such other as might be induced to become inhabitants, competent lands within the demesne of Overton Castle and Wood, to build them burgages, and in the 28th year of his reign (1300) Edward granted to the burgesses an exemption from toll for seven years, and other immunities. Edward II (1307) gave the borough and lordship to his Queen Isabel, and in the fourteenth year of Edward III (1341)



they were granted, together with the lands in Maelor, to Eubule le Strange, Baron of Knockyn, with a confirmation of the preceding charter, which was also confirmed and enlarged, with additional privileges, in the 20th year of Richard II (1397). The lordship was later granted by Henry IV (1400) to Sir John Stanley, Knight, and it continued in his family till the 41st year of Elizabeth (1599), when William, Earl of Derby, devised it to Sir William Brereton of Malpas; then it passed into the hands of the Hanmer and Gwernhaylod families, and during the last quarter of a century the latter portion has since come into the possession of the present owner of Brynghys" (Edmund Peel, Esq.)

Of the castle, which Leland says was "throuen downe by the violence of the Dee river chaunging his Botom", not so much can be said now as when he quaintly wrote, that "one part of the Diches and Hille of ye Castle yet remaineth. The residence is in the Botom of Dee." Where in the kingdom is "such a curious combination of civil and ecclesiastical circumstances" to be found as this?—"On a jutting point of land below Knolton Hall, where the Shellbrook joins the river, the following remarkable conjunction occurs, or did occur till 1849. One may stand in England and Wales; in the provinces of Canterbury and York; in the dioceses of Lichfield, Chester, and St. Asaph; in the Deaneries of Wrexham, Malpas, and Ellesmere; in the circuits of Oxford, North Wales, and Chester; in the counties of Shropshire, Flintshire, and Denbighshire; in the hundreds of Oswestry, Maelor, and Bromfield; in the parishes of Ellesmere, Overton, and Erbistock, and in the townships of Dudleston, Knolton, and Erbistock."

The place-names in this district are very curious—a strange admixture of English, Welsh, and Saxon; and we do not wonder at some hesitation and weakness here. The church is very fully and well described, and there is a useful account of the charities. The old soldier, who was master of the Free School, had a delightful way of drilling arithmetic into his pupils. "He dictates each step to a whole class, who repeat it after him in a chanting tone." Thus, "about an inch from the top, and an inch from the left-hand side, set down seven." And then he continues, "about half an inch to the right set down six." But if the pupils were asked to put down seventy-six on their slates, they would be perfectly unable to do so. But this, alas, was in the good old times, before Inspection and Codes and Over-pressure. We have only space just to notice further the customs of "Souling" on the day after All Saints' Day, with the rhymes sung on the occasion; and the continued use of the Curfew bell. When, however, Mr. Howson says that "there is another bell rung at 8 a.m. every Sunday morning to let people know that the service will be held as usual", is it not rather an insufficient explanation? We have the same custom in our own parish, and it has always struck us that it is a memorial of an early celebration of the Eucharist, or, at all events, an earlier Matins than our present Morning Prayer.

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# Archaeologia Cambrensis.

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## THE CELTIC ELEMENT IN THE DIALECTIC WORDS OF THE COUNTIES OF NORTH- AMPTON AND LEICESTER.

(Continued from p. 32.)

### ANGLO-CELTIC.

*Lace*, to beat (N.)  
*Lowk*, to beat, to thrash (N.)

*Lag*, to loiter, to flag (N.); Sans.  
*laghu*, weak, mean; Prov. Sw. *lakk*,  
loose, limp

*Lair*, corn which is beaten down in  
one direction is said to be *laired*  
(N.)

*Lash*, juicy, rank (N.), S.; *lush*, id.  
(N.), S.

*Lathy*, thin, slender, as a lath of  
wood (N.); Du. *lat*, Germ. *latte*,  
lath

*Lawn*, *laund*, an open space in a  
chase or forest (N.); Fr. *lande*, a  
wide, untilled plain; Germ. *land*

### CELTIC.

W. *llachio*, to beat; *llach*, blade,  
stroke; Corn. *lace*, *lak*, to slap, to  
cudgel

W. *llag*, Corn. *lac*, loose, sluggish;  
W. *llacau*, to become loose, to  
droop; Corn. *lacca*, to faint; Arm.  
*lug*, slow, lazy; Ir. Gael. *lag*,  
Manx, *thag*, slack, loose

Ir. Gael. *lár*, the ground; Manx,  
*laare*, ground, floor; W. *llawr*,  
Corn. *ler*, floor, ground, earth

Ir. Gael. *lua*, water; O. Ir. *lus*, gl.  
*ibhe*, drink, liquid (O. Ir. *Gl.*, 101);  
Ir. Gael. *luis*, drink; *lusach*,  
drinker

W. *llath*, rod, wand; Arm. *laz*, perche,  
long baton, gaule; Ir. *ladhar*, fork,  
prong; Sans. *latā*, branch<sup>1</sup>

W. *llan*, enclosure; *llawnt*, smooth,  
rising hill, lawn; Ir. Gael. *lann*  
for *land*, enclosure, house, church;  
Corn. *lawn*, clear, open; W. *llaned*,  
of a level and open surface; Arm.  
*lanou*, waste, level ground

The diphthongal sound which the vowel has taken  
in *lawn* is a Celtic usage. “A, when long, sounds like

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<sup>1</sup> The Sans. *latā* means also a slender, graceful woman.

*a* in the English words *call, fall*." (O'Don., *Ir. Gram.*, p. 8.)

## ANGLO-CELTIC.

*Leam*, to drop or leap from the hull, as a ripe filbert or nut (N.), L.

*Leam*, a drain or water-course in the fenny districts (N.), S.

*Leech*, the cuticle or *bark* of mutton or beef which remains on the back or loins of an animal after it is skinned<sup>1</sup> (N.)

*Leuf*, the palm of the hand (N.), "a very old word" (Baker); O. N. *lumma*, magna et adunca manus

*Lick*, to beat (N.)

*Lowk*, id. (L.)

*Limb*, a virago, a termagant (N.)

*Limp*, flimsy of texture, as unstarched linen, or that has lost its stiffness (N.); O. N. *limpiaz*, deficere; *limpa*, limpness, weakness (Skeat). Not in Halderson's or Egillson's Dictionary

*Listen*, to meditate. "What are you listening on?" (N.)

*Lob*, to hang down, to droop (N.); *looving*, roving idly about (N.)

*Loo! loo! loo!* a reiterated exclamation used to excite dogs to fight, or to urge greyhounds to the pursuit of a hare (N.); commonly *Eloo!* the hunter's cry

*Looby*, an awkward, clownish fellow (N.)

## CELTIC.

Ir. Gael. *leim*, a leap, a spring; Manx, *lheim*, id.; W. *llam*, Corn. *lam*, a leap, a bound; in Corn. a slip, sliding

Ir. Gael. *lo, lua*, water; *leann*, liquid; *lean, leana*, a swampy meadow

W. *llych*, a covering; *llech*, a covert; *llech*, a flat surface, a flat stone; *llechfa*, lurking-place, covert; Ir. *leac*, a flat stone, a flake; to flay; Arm. *leach, liach*, a stone; Sans. *lekhana*, the bark of a plant

W. *llaw*, the hand, for *llav*; Corn. *luef, luf*; Arm. *lav, lao*; Ir. Gael. *lamh*; Manx, *laue*, id. Probably connected with Sans. *labh*, to take hold of; Gr. λαμβάνω. See Fick<sup>3</sup>, i, 192

See *Lack*

W. *llym*, sharp, keen, severe; *llimin*, of a sharp or keen quality; Arm. *lemm* (for *lemb*?), sharp, keen, cutting

O. W. *llimp*, soft, smooth; W. *llipa, llibin*, soft, flaccid; *lleipr*, flaccid; Ir. Gael. *liomh*, to smooth; Ir. *limbron*, smooth; Sans. *lamb*, to fall, lie; *lambu*, hanging

Ir. *liseadh*, thinking, imagining; *lisim*, I think of, imagine; Sans. *las*, to do anything scientifically or skilfully (?)

Ir. Gael. *lúb*, to bend, bow down, incline, curve

W. *elu*, to go, to move; *elwch*, go ye! Arm. *elō*, a kind of poplar with very mobile leaves

W. *llob*, a dull fellow, blockhead

<sup>1</sup> It is a common direction of a butcher to his boy, when skinning a beast, "Take care you don't spoil the *leech*." The primary meaning seems to be that of covering. "En Haut Leon", says Pelletier, "on donne ce nom (*leach*) à certaines grandes pierres plates, un peu élevées de terre, sous lesquelles on peut être à couvert." Cf. Sans. *lip* (for *lik*?), to cover, spread over.

## ANGLO-CELTIC.

*Lush*, strong drink (L.); *lushy*, rather tipsy, fresh (N.)

*Mackled*, spotted (N.); Lat. *macula*, Fr. *macule*

*Macky*, neat, spruce, smart. "He's quite a *macky* little man (N.); Du. *mak*, tame, gentle

*Mag*, a penny (N.); *meg*, id. (Leeds); Fr. *mahon*, cuivre, medaille de cuivre (Roq.)

*Mag*, to prate, to chatter (N.); *mag-ging*, disputing (N.), S.; Fr. *moquer*, to deride

*Mammered*, perplexed, confused (N.), S.

*Mammock*, to cut anything wastefully into small pieces (N.)

*Maunder*, to mutter, to grumble (N.); *mant*, to stammer, to stutter (Lanc.)

*Maungin*, the same meaning as *maunder*; O. N. *mögla*, murmurare

*Metheglin*, honey beer, made after the pure honey is extracted from the last crushing of the comb (N.), L.

*Midgerum*, fat, fat of the intestines (L.);<sup>1</sup> *midgerum* (Lanc.). Halliwell has *midgerim*. Cf. W. *rhim*, *rhimp*, rim, edge, limit

## CELTIC.

Ir. Gael. *luis*=*lusi*, drink, liquid; O. Ir. *lus*, gl. *ibhe*, drink (O. Ir. Gl., 101); Ir. Gael. *lo*, *lua*, water; *laith*, liquid, milk, ale, strong drink

W. *mael*, *magl*, a spot, macula (Dav.); apparently in both senses, spot or mesh, for *magl* means a portion of land, as we say a spot of earth; Ir. *masla*, a spot, for *macla* (?) (Foley)

Ir. Gael. *mac*, clear, bright; Gael. *macabh*, a fair youth, an accomplished person; Sans. *makha*, cheerful, lively (Ved.)

Gael. *meachainn*=*mach-in*, a half-penny, gratuity to a servant, abatement of rent; Ir. *meachain*, an abatement; *meacan*=*mac-in*, hire, wages, reward; prim. money (?); Ir. Gael. *umha*, for *umhag* (?), copper. Cf. Sans. *ambuka*, id.

Ir. Gael. *mag*, to scoff, deride, jeer; Ir. *magar*, a word; *macha*, scold, termagant; Sans. *man'h*, to speak

Ir. Gael. *maoim*=*mami*, fear, alarm, surprise; *maom*, fear, terror; Manx, *moandagh*, dull, faltering; Sans. *manda*, id.

W. *man*, small, petty, fine; Ir. Gael. *min*, small; Manx, *minnig*, a pinch, a crumb; with the Celtic verbal suffix, *-oc* or *-och*

W. *mant*, jaw, mouth; *mantai* for *mantair*, a mumbler; Ir. *mant*, the gum; *muntaire*, a lisper; *mantach*, lisping, mumbling; Gael. *mand*, a lisp, a stammer; *mantair*, stammerer; Manx, *moandagh*, to lisp, to stammer

W. *mwngial*, to mutter, to murmur

W. *meddyglyn*, hydromel, a medicinal drink, from *meddyg*, physician; Lat. *medicus*, and *llyn*, prim. liquid

Ir. Gael. *meadhon*, middle, centre; *ramh-ar*, fat, gross, thick

<sup>1</sup> In the North the form is *mugerom*, from W. *móch*; Ir. Gael. *muc*, a pig, and *ramh-ar*, fat. *Midgerum* may be only a variation of *mugerom*.

- Miff*, offence, a slight fit of ill humour or peevishness (N.), L.; Prov. Germ. *muff*, sulky; *muffen*, to be sulky (Mahn)
- { *Mimicking*, sickly, weakly (N.)  
 { *Minikin*, small, delicate (N.)  
 { *Minnocking*, affecting much delicacy, aping fine manners (N.)
- Moil*, to labour, to toil wearisomely (N.)
- Ir. Gael. *miabhan* (*miv*), ill humour, a megrim
- See *Mammock*
- Ir. Gael. *maol*; Manx, *meyl*, a servant; Arm. *mael*, servant d'armes; W. *mael*, work. Cf. Ir. Gael. *modh*, *mogh*, slave, labourer, which, with -*al*, become *modhal*, *moghal*, to act as a slave; a vowel-flanked *d* or *g* being often silent in Celtic, *g* being represented by *i*

From O. Fr. *moiller*, to wet, to moisten: the original meaning was to soften. (Skeat.)

- Mommerged*, puzzled, perplexed, bewildered. "He was so *mommerged* he couldn't speak" (N.), frightened (?)
- Mop*, a fair at which servants are hired (N.), L.; commonly a broom<sup>1</sup>
- Mopus*, money. "Have you got any *mopuses*?" (N.) In Lincolnshire *maupuses*
- See *Mammered*
- Gael. *mob*, anything rough, as tuft, mop, mob, disorder; *mobag*, a rough-haired girl; *mobainn*, to handle roughly; W. *mapwl*, a mop; Ir. *moipal*, id.; Gael. *moibeal*, a broom
- From *mag* (*q. v.*), a penny, which with the case-form becomes *māgas*, whence, by a regular Celtic variation, *māpas*, and afterwards *maupas* and *mopus*

For the change from a primitive *c* (*k*) to *p*, see Kuhn's *Zeits*, viii, 35; for that of *ā* into *au* or *o*, see Zeuss<sup>2</sup>, 17, and O'Donovan's *Ir. Gram.*, 8. The ancient Britons had coined money in gold, silver, brass, and tin. Of this last form we have a reminiscence in the slang phrase, "How are you off for *tin*?" See Evans, *Coins of the Ancient Britons*, p. 123.

- Mort*, a great quantity or number (N.), L.; O. N. *margr*, multus
- Moses*. To say *moses* is to make a matrimonial offer (N.)
- W. *mawr*, *mor*; Ir. Gael. *mór*, great, large, W.; W. *mawredd*, greatness; Ir. *moradh*, augmentation; Sans. *mahas*, greatness, abundance
- W. *maws*=*mōs*, pleasure, delight, pleasant, sweet; *mawsi*, to be sweet, give pleasure

<sup>1</sup> As meaning a broom, probably from O. Fr. *nappe*, napkin (Skeat).



## ANGLO-CELTIC.

*Mozy*, shaggy, covered with hair (N.), L.

*Mozy*, tainted, musty, beginning to decay (L.)

*Mudgins*, the fat about the intestines of a pig (L.)

## CELTIC.

Ir. Gael. *mosach*, rough, bristly

W. *mws*, stinking, rank; Arm. *moues*, humide, un peu mouillé

Ir. Gael. *muc*, W. *moch*, a pig; *cen*, *cin* (in comp. *gin*), a skin, a surface; Ir. Gael. (*s*)*gann*, a membrane

The *d* in *mudgins* seems only to strengthen the *g*, as we have *judge* from Fr. *juge*; but if it be organic, cf. Ir. *meath*, Sans. *mēda*, fat. In this case, however, it is difficult to account for the change of vowel. The final *s* denotes probably a case-form, *-ginis*.

*Mug*, the face. *Ugly-mug* is a common nick-name (L.)

Ir. *muig* (*mugi*), a surly face; Gael. (*s*)*muig*, a snout, (in derision) face; Sans. *mukha*, face

*Mug*, a cup for liquor (N.); Sw. *mugg*, a mug (Skeat). Not in Widegren or Dähnert

Ir. *mugan*, a mug; *mucog*, a cup, a hip (berry): Ir. *mogal*, *mogul*, a globe, a husk

*Muggy*, damp with warmth, hazy (N.); O. N. *mugga*, caligo pluvia v. *nivalis*

W. *muci*, fog; *mwg*, smoke; *mwygl*, sultry, tepid; Ir. *much*, smoke

*Muggy*, the white-throat, *Motacilla sylvia* (N.)

W. *much*, gloom; *muchiad*, darkening, blackening; *mwg*, Arm. *mōged*, smoke

Its general colour is a rusty gray with blackish wings.

*Mull*, to rub, to grind, as paint (L.); O. N. *mylia*, to bruise

W. *malu*, Arm. *mala*, to bruise, to grind

*Mullock*, dirt, rubbish, refuse, sweepings (N.); Du. *mollem*, *molm*, mouldering stuff

W. *mwlwch*, *mwlog* (*moolog*), refuse, sweepings, filth; *mwł*, chaff, refuse; Ir. Gael. *moll*, dust, refuse; *mollach*, rough, ragged; *muilleach* = *mullec*, a puddle

*Mundle*, a wooden instrument used for washing potatoes, etc. (L.)

Primarily a mining term; W. *mwn-dill*, a ladle, a stirrer; from *mwn*, ore, and *dilu*, to work

*Mungel*, to murmur (L.); O. N. *mög-la*, to murmur

W. *mwngial*, to murmur

*Mungy*, sultry, hot

See *Muggy*

*Muntin*, the stone mullion of a window (N.)

W. *maen* = *mani*, stone, and *tyn*, stretched (?)

Prof. Skeat connects *mullion* with *mununion*, still used in Dorset, and the latter with Fr. *moignon*, a stump, the blunt end of a thing; but this will not explain the word *muntin*. The change of short *a* to *u* is common in Sanskrit and Celtic.

## ANGLO-CELTIC.

## CELTIC.

- Mupped*, crowded, inconvenienced for want of room (N.) See *Mop*
- Musk*. To send pigs to *musk* is to send them to pick up stray corn after harvest (N.) Prim. it meant to send them to the wood to pick up acorns; A.-S. *mæste*, food, acorns
- Nab*, the head (N.); *nob*, id. (N.); *nobby*, a lump of anything (N.); Du. *knop*, O. N. *knappr*, knob, globulus
- Nackling*, striking one hard substance against another (N.); A.-S. *cnucian*, to knock. "Borrowed from Celtic." (Skeat)
- Nan*, what did you say? (N.), S.
- Naunt*, to bridle up (L.)
- Nauntle*, to hold yourself erect (N.)
- Natty*, spruce, smart, neat (N.)
- Nittle*, neat, handsome (L.); Prov. Sw. *nytli*, pleasant, savoury, useful, from *njota*, to be of use; Fr. *net*
- Neddy*, a simpleton (N.); sometimes *noddy*, Fr. *naudin*, a simpleton
- Nenk*, corner, angle (N.); O. N. *knocki*, a hook
- Nick! Nick!* the cry of a boy when obliged to leave a game<sup>2</sup> (N.)
- Nickled*, beaten down, as corn by a violent wind (N.)
- Nimm*, *nim*, to fidget. "Doont ye *nim* soo"; used of one playing the Devil's tattoo, tapping his foot, or swinging one leg over the other (L.)
- Noggin*, a short, thick lump (N.); a small drinking horn (N.); a small drinking vessel (L.); Germ. *knocken*, knot, bunch
- Nor*, than (N.)
- Nub*, a knob (N.)
- Nubbin*,<sup>3</sup> the stump or stock of a tree
- W., Corn. *mes*, acorns, food; Ir. Gael. *measg*=*masgi*, an acorn; *meas*, tree-fruit, especially acorns; Arm. *mesa*, garder les bestiaux au pâturage; rather, to feed them
- W., Ir., *cnap*, knob, boss, a round thing; Ir. *cnai-pin*, a lump of anything
- Ir. *cnag*, Gael. *cnac*, to knock, crash; W. *cnoc*, a blow; *cnocellu*, to tap, to peck
- W. *nan*, what now? Gael. *nann*, an interrogative particle<sup>1</sup>
- W. *nawni*, to raise or hold up; *uni-awni*, to straighten
- W. *nith*, clean, pure; Arm. *neat*=*nati*, neat, comely (net, propre); Lat. *nitidus*
- Ir. Gael. *naoidhe*, babe, infant (?)
- Ir. Gael. *niuc*=*nuki*, a corner
- W. *nycha!* Lo! behold!
- W. *enic*, a rap, a blow; *enicell*, a striker. See *Nackling*
- W. *nwyf*=*nem*, vivacity, animal spirits; *nwyfo*, to grow lively or wanton; Arm. *ninva*, chagriner, s'inquieter, i.e., to be restless or uneasy
- W. *cnwc*, lump, knob, boss; *cnycyn*, pron. *cnucyn*, a knob; Ir. Gael. *noigean*, *noigin*=*nogin*, a mug, a small cup: hence *nugget*, which has a Celtic suffix
- O. W. *nor*, than; Arm. *na* for *nar*
- W. *cnwb*, knob [*cnybyn*, pron. *cnu-bin*, a single knob]; Ir. Gael. *cnap*,

<sup>1</sup> See *Arch. Camb.*, April 1881, p. 96.

<sup>2</sup> A more common form is *nix*, but *nick* is nearer the W. *nycha*. The player calls upon his adversary to take notice that he is obliged to leave the game for a time. For *nix*, see *Arch. Camb.*, Jan. 1883, p. 11. Miss Baker thinks that St. Nicholas is appealed to, as he is the patron saint of boys.

<sup>3</sup> The form, *nubb-in*, is Celtic. It means a single lump. Cf. W. *hesg*,

## ANGLO-CELTIC.

after it has been cut down (L.);  
 Germ. *knopf*, knob, button, head;  
 Dan. *knapp*, small ball, boss; Sw.  
*knubb*, a short block  
*Nuddle*, to nestle, to fondle (N.);  
 Lat. *nidus*, nest

*Nunting*, curtailed in dimensions, so  
 as to have an appearance of scanti-  
 ness and meanness (N.); Prov.  
 Sw. *nutta*, a little maid  
*af*,<sup>2</sup> a fool, a blockhead (L.), a  
 clownish rustic (Sal.); also *auf* in  
 med. Eng.; A.-S. *ælf*, fairy, elf  
 (Skeat)  
*Offling*, a feeble, shuffling gait (N.);  
 Du. *hobbelen*, to toss on the water,  
 to stutter (Skeat)  
*Omy*, mellow, applied to land (N.)

*Otchil*,<sup>3</sup> hole, lurking-place

*Pack*, heap, quantity, number. A  
 genuine Celtic word. The Dan.  
*packe*, Germ. *pack*, are borrowed

*Pad*, a fox's foot, sporting term  
 (N.), *v.* to travel on foot (N.);  
 Lat. *pes* (*peds*), foot  
*Pads*, *peds*, open panniers (N.)

## CELTIC.

knob, boss; *enapan*, a small knob,  
 hillock; W. *enapan*, a round mass  
 or knob

W. *nyth*, Corn. *noth*, Arm. *nyth*, Ir.  
*nead*, a nest; W. *nythu*, to form a  
 nest, to nestle [*nythal*, pron. *nu-*  
*thal*, to nestle]; Sans. *nīda*, nest,  
 lair<sup>1</sup>

Ir. *nainan*, a dwarf (?); Lat. *nanus*

W. *óf*, Ir. Gael. *omh* (*of*), raw, rude;  
*am*, *amh* (pron. *āv*), fool, simple-  
 ton; Manx, *aw* (*av*), raw; *awane*,  
 a silly fellow

W. *hobelu*, to hobble, to move as a  
 bird, subsultare (Dav.); *hobel*, a  
 bird

Ir. Gael. *omh*, *amh*, raw, unsodden;  
 prim. moist, soft; W. *of*, raw; *of-*  
*aidd* for *omaidd*, crumbling; *of-*  
*awd*, mouldering

W. *achel*, hole, hiding-place

Ir. Gael. *pac*, *paca*, pack, a mob;  
 Arm. *pak*, assemblage of things;  
*paka*, to pack, also to seize; Sans.  
*pas'*, to bind; *paksh*, to seize, take  
 a part; *paksha*, side, troop, num-  
 ber of adherents

Ir. *patu*, W. *ped*, foot; Sans. *pad*,  
 foot

Ir. *pata*, a vessel; *padhal*, pail, ewer;  
 Sans. *patra*, vessel, jar; *puta*,  
 cup, vessel

sedge; *hesgen*, a single rush; *caws*, cheese; *cosyn*, a single cheese; *plant*,  
 children; *plenty*, a child.

<sup>1</sup> The Sanskrit *nīda* is probably for *nīsta*=*nī sta*, for *stha*, to dwell. The  
 W. *nyth* represents, then, an older *nīsta*, which became *nīta*; and the  
 vowel-flanked *t* becoming aspirated, *nytha*, *nyth*. The retention of the  
 primitive *t* is an argument for the Aryan, not Roman, origin of the W.  
*nyth*; but the *y* must have changed to the *u* sound before the Saxon in-  
 vasion.

<sup>2</sup> The changeling supposed to be left by fairies was puny and sickly;  
 but in Lancashire and Shropshire the *oaf* was a large, heavy, coarse man,  
 a "clownish rustic" in the language of Miss Jackson. He was certainly  
 stupid, but clownishness was his chief feature. In *The Slang Dictionary*  
 (1874) an *oaf* is said to be "a lumbering, awkward fellow". This describes  
 the Lancashire, and I presume the Leicestershire, *oaf*.

<sup>3</sup> I find that this word is used in Nottinghamshire, a neighbouring  
 county. It belongs, therefore, only presumably to Northamptonshire.

## ANGLO-CELTIC.

*Paddle*, a plough-spud to clean the plough (N.); Lat. *spatula*

*Paid*, beat. "I've *paid* him well" (N.)

*Pannel*, a pad with a ridge before and behind to carry calves (N.); Fr. *panneau*, a pannel; O. Fr. *pannel*

*Pattikeys*, the seed-vessels of the ash (N.)

{ *Peak*, *peaking*, weak, languid, nipped, sharp-featured (N.)  
{ *Piked*, pointed, as a *piked* stick (N.); Fr. *pic*, a peak

*Peark*, said to be a var. of *peart*; but *peark* has more reference to form, and *peart* to speech, though not exclusively. To *perk* oneself up is to adorn (H.)

*Peart*, lively, brisk, impudent (L.)

*Peck*, to throw, to vomit (L.)

*Peggens*, children's teeth (N.)

{ *Pelt*, the skin of a slaughtered animal, esp. a sheep's skin (N.)  
{ *Pilch*, a flannel wrapper; formerly a mantle made of skins (N.)

*Pendle-stone*, a name given by quarrymen to the upper course in a stone-pit (N.)

*Pery*, to pelt. "He *pery'd* him well" (N.)

The W. *paffio* seems to be connected with the curious Northamptonshire word *peps*, to throw at, or rather to beat down, to cause to fall. A market-woman said, "I was obliged to get the plums before they were ripe, the boys *peps'd* 'em down so." A Greek scholar will be reminded of Gr.  $\pi\iota\pi\tau\omega$ , which Fick corrects with Sans. *pat*, to fall, descend. Cf. Sans. *pitsat* for *piptsat*, a desiderative form, but meaning "habitually falling down".

*Phillip*, the sparrow, *Fringilla domestica* (N.)

*Pick*, to throw, to cast (N.), L. See *Peck*

## CELTIC.

Ir. Gael. *spadal*, a plough-staff; *spad*, a flap; W. *yspawd*, a blade; *yspodol*, spattle

W. *pwyo*=*pēo*, to beat, to bang

W. *pannel*, a thick matting of straw, cushion of a pack-saddle; *pan*, down, fur; Arm. *pannel*, a cushion

W. *pitw*, small; *cae*, inclosure

W. *pig* (*pic*), a sharp point; Arm. *pik*, id.; Ir. Gael. *peac*, any sharp-pointed thing, a long tail

W. *perc*, trim, neat, compact; Arm. *pergen*, propre, net, pur, poli; W. *per*, sweet, pleasant

W. *pert*, smart, saucy, pert; *berth*, fair, neat; Arm. *pūt* for *purt*, sharp, biting

W. *picio*, to cast, to throw

W. *pegwn*, pin, spindle; *pegor*, peg, pivot; W. *pig*, Corn. *peg*, sharp point, prick

Ir. Gael. *peall* (for *pelta*?), skin, hide; Lat. *pellis*<sup>1</sup>

W. *pen*, head, top, summit; *lle*, place; *penlle*, the top-place, summit

W. *paffio*, to bang, to buffet

<sup>1</sup> The Latin *pellis* shows that the Prov. Sw. *pels*, skin, must be borrowed.



## ANGLO-CELTIC.

*Pick*, a sharp point, a prong (N.)  
*Picken*, to sharpen (N.); *peck*, short  
 stubble (N.); Fr. *pic*, a peak;  
 O. N. *pikka*, A.-S. *pycan*, pun-  
 gere

*Piddle*, to trifle with one's food, eat  
 daintily without appetite (L.), to  
 do any light work (Glouc.)

*Piggin*, a small cylindrical vessel  
 formed of staves, one longer than  
 the rest serving as a handle (N.)

*Pightle*, *pittle*, a small inclosure at  
 the back of a cottage (N.)

{ *Pike*, a piece of land running to  
 a point (N.)

{ *Pikell*, a two-pronged fork (N.)

*Pile*, to take off the awns of thrashed  
 barley (L., M., N.); *piles*, the awns  
 of barley (N.); Fr. *peler*, to peel  
 off; Prov. Sw. *pela*, to peel off  
 (borrowed)

*Pill*, skin, bark; v. to peel (N.), L.

*Pingle*, a clump of trees or under-  
 wood not large enough for a *spin-  
 ney* (N.); *pungled*, shrivelled (N.)

*Pink*, *spink*, the chaffinch, *Tringilla  
 cælebs* (N.), L.

*Pinnock*, to take out the feathers of  
 a bird to prevent flight (N.)

{ *Pirl*, a term applied to a top when  
 it revolves very rapidly. "It  
*pirls* well" (N.)

{ *Purl*, to bring the cotton from  
 the back to the front of the  
 knitting pin (N.)

*Pit*, a pond (L.); A.-S. *pytt*, pit, well;  
 Lat. *puteus*, a well (Skeat)

## CELTIC.

W. *pig* (for *pic*), a sharp point; Ir.  
 Gael. *peac*, id.; W. *picell*, dart,  
 javelin; Arm. *pika*, piquer, percer;  
*pigel*, houe, hoyau

W. *pitw*, small, minute; Arm. *pitoul*,  
 delicate

W. *pieyn*, Ir. *pigin*, Manx, *piggyn*, a  
 wooden vessel with a handle, from  
*pic*, a sharp point

W. *pitw*, small; *lle*, in comp. *le*, place

See *Pick*

W. *pilio*, to strip, to make bare;  
 Arm. *pila*, broyeur, frapper

W. *pil*, paring, rind

W. *pwng*, mass, cluster (*pyngell*,  
 little cluster); Sans. *punga*, *pūga*,<sup>1</sup>  
 heap, mass, quantity

W. *pinc*, gay, fine; *pincyn*, what is  
 gay or smart, a finch

A Celtic verbal form (see *Bommock*);  
 W. *pin*, a pen, a stile; Ir. Gael.  
*pinne*, a peg; Manx, *pinn*, a stake,  
 a pin of wood

Gael. *piurn*, a pirn, a reed to wind  
 yarn on; *piridh*, top, whirlingig;  
 Corn. *pyr*, round; Ir. Gael. *piorra*,  
 a squall; prim. a whirling wind<sup>2</sup>

Ir. Gael. *pit*, a hollow, a dyke; Manx,  
*pitt*, pudendum muliebre, a pit.  
 Is the first meaning a hollow or  
 water? Cf. Sans. *pīta*, soaked; *pī*,  
 to drink; *pītha*, water

If the A.-S. *pytt* is related to Lat. *puteus*, it must be a  
 borrowed word.

<sup>1</sup> The Sans. *punga*, in connection with W. *pwng*, is sufficient to show  
 that the theory of a total loss of a primitive *p* in Welsh or Irish is quite  
 untenable.

<sup>2</sup> Jamieson has "*pirl*, to twist, to twine". -*al* is a Celtic verbal form-  
 ative. Shakespeare has the word. "From his lips did fly thin, winding  
 breath which *purred* up to the sky". (Lucr., 1407.)

## ANGLO-CELTIC.

*Placket*, the open part or slit in a gown or petticoat, before or behind (N.); the part that folds down

*Plowding*, wading and splashing through thick and thin (N.)

*Poach*, to impress pasture-land by the feet of cattle (N.); Fr. *pocher*, to push or dig out with the fingers

*Pod*, to go. "*Pod* into the parlour" (L.)

*Poke*, to push, to thrust (N.); Germ. *pochen*, to beat

*Poke*, a bag (N.);<sup>1</sup> A.-S. *pocca*, O. N. *poki*, a bag. Cf. *Poochin*, a wicker eel-trap (Sal.)

*Polt*, a hard, driving blow (N.), L.; Sw. *bulta*, to strike; Lat. *pultare*, to beat

{ *Poomer*, anything very large (N.)

{ *Pommel*, the ends which project at the back of a cart (N.); O. Fr. *pomel*, a boss

{ *Poothy*, close and hot, applied to the weather (N.), S.

{ *Pothery*, hot, close, muggy (N.)

*Pooty*, a snail-shell (N.), S.

*Pother*, to puff as a person after violent exercise. "A jist did *pother* some" (N.), S.

*Pouchy*, sullen, sulky (N.)

*Poult*, a blow on the head (N.)

*Prig*, to steal (N.), L.

*Prog*, to prick, to poke into holes; s. a short, pointed stick (N.)

*Proke*, to stir the fire (N.)

*Proggie*, a goad (N.)

## CELTIC.

W. *plygedd*, a folding; *plyg*, a bend or fold (*plygedd*=*pluged*, *y*=Eng. *u*); Arm. *plega*, plier, courber, ployer; *plegadur*, pliage; Lat. *plica*

Ir. Gael. *plod*, a pool; *plodach*, puddle, mire; *plodanachd*, paddling in water; Manx, *plod*, pool; *plodey*, to float

Arm. *puka*, faire impression, en pesant sur un corps mou; Ir. Gael. *poc*, a blow

See *Pad*

Ir. *poc*, a blow; Gael. *pùc*, to push, to jostle; Corn. *poc*, a push, a shove; Arm. *peuka*, to butt, push, press

Ir. *poc*, Gael. *poca*, a bag. The root is the Ir. *boc*, *poc*, to swell: hence Ir. *poicin*, a round-bellied man; *pucoid*, a pustule; *pucadh*, swelling or puffing up; Sans. *pa*, wind; *pajra*, fat, corpulent

Ir. Gael. *palhtag*, *palitog*, a blow; Manx, *poalt*, *polt*, a blow, especially on the head; *polteyr*, a thumper

W. *pwm* (*poom*), *pump*, a round mass or lump; *pwmpl*, a knob, a boss; Sans. *pūn*, to collect or heap together

W. *poeth*, hot, burning; Arm. *poaza*, to burn, to cook

W. *pwt*, any short thing; *pwtlen*, a squabby female; prim. small, or short and round

W. *poth*, *pothan*, what bulges out, a boss; *pothellu*, to puff up

W. *puch*, a sigh; *puchiol*, sighing. If from *pout*, this is Celtic; W. *pwdu* (*pwtu*), to be sullen, to pout; *pwtio*, to thrust out the lip (Skeat)

See *Polt*

Ir. Gael. *preach*, to seize, lay hold of (?)

W. *proc*, a thrust, a drive; *procio*, to thrust, to stab

<sup>1</sup> Prof. Skeat admits that *poke*, in each sense, is of Celtic origin.

## ANGLO-CELTIC.

*Prog*, food, provision (N.); Mid. E. *prokken*, to beg. The noun from the verb (Skeat)

*Proud*, projecting, extending, swollen. "That lock 's a deal *prouder* on one side than the other" (L.)

## CELTIC.

Manx, *proghan*, bread steeped in buttermilk, a stuffing; *broghan*, pottage; Ir. Gael. *brochan*, pottage; Gael. *prioghain* = *progin*, choice food; W. *pry*, for *pryg*, food; Corn. *bruha*, for *brugh*, pottage; Ir. *brachtan*, wheat

Perhaps connected with W. *pledru* for *predru*, to stretch or extend out; Sans. *prith*, to extend; *pratan*, to extend, stretch out

Prof. Skeat says (s. v. *proud*) that the root is unknown. May not the root-idea be extension or projecting, as in the Leic. word? Cf. Ir. *pruidin*, an upstart poet. Pughe has *prad*, a gentle spread, and *pryd*, time.

*Puddle*, thick, dirty, stagnant water (N.)

Ir. Gael. *plodan*, a small pool; *plod*, a pool, standing water; *plodach*, puddle, mire (Skeat); Manx, *plod*, pool

*Puddle*, to poke, to push (N.); *punt*, to push with force (N.)

W. *pwtio*, to push, thrust, poke; Arm. *bunta*, to thrust, push, repel; *pouta*, to push

{ *Puddock*, a species of kite (N.)  
{ *Puddy*, *pudgy*, short, thick-set (L.); Prov. Sw. *putte*, a little thing

W. *pwt*, any short thing; *pwtlen*, a squabby female; *pwtog*, short and thick; Sans. *putt*, to be small

*Pug*, to crowd (N.). "The two families live *pugging* together"

W. *pwg*, what pushes or swells out (?) Cf. Sans. *pūga*, *punga*, heap, multitude; W. *pwngu*, to mass, cluster

*Pugs*, the chaff of small seeds (N.)

Gael. *puicean*, Ir. *puicin* (*puicin*), covering, veil; Ir. Gael. *pocan*, a little bag or pouch

*Puggens*, the husks of barley (N.)

Ir. Gael. *bog*, soft, moist; *bogach*, soft, wet, a marsh

*Puggy*, damp from perspiration (N.)

W. *pwmp*, a thump; *pwmpio*, to thump, to bang; *pwmpl*, knob, boss

*Pummel*, to beat with the fist (N.)

W. *pwnio*, to beat, to thump; Arm. *bunta*, to butt, strike against

*Pun*, to pound, to beat (N.); Prov. Sw. *punna*, to beat with the hand

*Pun*, a slow, inactive person (N.)

Arm. *pouner*, heavy, dull; W. *pwn*, a load

*Punt*, to push with force (N.)

See *Bunt*

*Purr-apple*, cone of the Scotch fir (N.)

W. *pyr*, the fir-tree

*Quail*, to curdle, coagulate (N.); Fr. *cailler*, to curdle

W. *ceulo*, to curdle

*Queegle*, to swing backwards, crouching down on the heels (L.)

W. *chwiongl*, a sudden turn; *chwyllo*, to turn, revolve

## ANGLO-CELTIC.

*Quibbling*, an attempt to deceive, a subtle evasion (N.)

*Quiddle*, to suck as a child sucks its thumb (N.), L.

*Quilt*, to beat (N.)

*Quirking*, quick turning (N.); *quirk*, to question, draw one out; Germ. *zwerch*, awry

*Quob*, to throb, to palpitate (L.); prim. to beat; Low Germ. *quab-beln*, to waddle

*Race*, the heart, liver, and lights of a calf (N.). It is applied to them in their totality as a row or mass. Prov. Sw. *ras* (pron. *röse*), rank, file, line. The proper Sw. word is *rad*

*Rag*, a whetstone for a scythe, from being made of the stone called Weldon rag (N.)

*Ramp*, a technical term for the slope between a higher and a lower wall (N.)

*Ramping*, coarse and large; used most to wild, luxuriant vegetable growth (N.); O. Fr. *ramper*, to climb

*Randan*, a name given to ground corn after the second sifting (N.)

*Raum*, to reach with an effort after a thing, to stretch after (L.)

## CELTIC.

W. *chwip*, a quick flirt or turn; *gwibl*, an abrupt turn, an eccentric course, a quirk; *gwib*, a quick, sudden motion; Ir. *cuibhet*, fraud, deceit

W. *chwid*, a quick turn; *chwido*, to move quickly; *chwidro*, id.

Ir. *cuilse*, a beating; probably from *cuile*, a reed; as we say, to *cane* a man

W. *chwired*, a sudden start or turn; craft, cunning; *chwyrn*, quick, nimble; Gael. *cuireid*, a turn, wile, trick

W. *chwap*, a blow, a stroke; *chwapio*, to strike smartly

W. *rhes*=*rasi*, row, rank, line; Arm. *reiz*, id.; Sans. *ras'i*, heap, group, series

A corrupt form of *crag*, W. *crag*, Ir. Gael. *craig*, stone, rock

W. *rhamp*, a running or reaching out; *ram*, a reaching out; *ramu*, to rise up or over, to soar; *rhempio*, to run to an extreme; Arm. *rampa*, glisser en ecartant les deux jambes; Gael. *ramair*, a romp, a coarse, vulgar fellow

W. *rhan*, part, division, and *dain* (*dani*), fine, delicate (?)

See *Ramp*

The diphthongal sound is a regular Celtic mutation of *ā*. Cf. *cawm*, to curvet (Leeds); W. *camu*.

*Rathes*, *rathing*, the movable rails round a wagon (N.) Gael. *rath*, W. *rhawd*, raft, float

In Craven it is the frame added to a wagon for the purpose of carrying hay or straw.

*Raunpiked*, said of an old oak that has the stumps of boughs standing out of its top (L.), M.

W. *rhawn*=*raun*, Arm. *reun*, long, coarse hair; W. *pig* (*pik*), sharp point, top

Not for *raven-piked*, as Mr. Marshall supposes, for that



gives no sense. The small shoots that grow in such a position are not unlike hairs.

## ANGLO-CELTIC.

*Raves*, the same as *Rathes* (N.)

*Ret*, the growth of weeds in a pond or river (L.)

Probably *rati* or *roti* at first, then by a well known law *reti* and *ret*.

*Riddle*, a large, coarse sieve (L.);  
Germ. *rädel*, a riddle, a little wheel

*Rollock*, to romp about rudely (N.);  
O. Fr. *roler*, to roll

*Rommack*, to play and romp about  
boisterously (N.)

*Romps*, rude, boisterous play (N.)

*Rost*, hurry, bustle (L.)

*Rosty*, impatient, hasty (L.)

*Rounce*, to bounce, to move uneasily  
(L.)

*Rout*, fuss, bustle, stir (N.)

*Rub*, an indirect reproof (N.)

*Rum*, odd, queer (N.); common

*Runt*, *runty*, a dwarfish person (N.);  
a breed of short-legged oxen:  
hence a short, stout, stunted person (L.); Du. *rund*, bullock, ox

## CELTIC.

May be only an accidental variation;  
but cf. Ir. Gael. *ramh*, branch,  
bough

Ir. *rod*, sea-weed; Gael. *ród*, weed  
cast on shore

W. *rhidyll*, Arm. *ridel*, a sieve; W.  
*rhidio*, to drain; *rhid*, a drain;  
Corn. *ridar*, Ir. Gael. *rideal*, a  
riddle; San. *rit*, moving, flowing  
W. *rholio*, to roll; Ir. *rolaim*, I roll;  
with a common Celtic suffix

See *Ramp*

Arm. *rust*, rude, violent, brusque; *rustu*, restive; W. *rhys*, a rushing;  
*rhysedd* (*y*=Eng. *u*), a rush, a violent course

W. *rhont*, a frisk; *rhontio*, to frisk

W. *rhawter*, a tumultuous rout;  
*rhawtio*, to hurry on; *rhawnt*,  
vigour, spirit, activity

W. *rhwb*, a rub, a chafe; Ir. Gael.  
*rubh*, *rubha*, a wound; *rubadh*,  
friction; *ruboir*, a rubber

In Scotland it means excellent (Jamieson); as a slang word, "anything large, good, or strong" (*Slang Dict.* by Bee, 1823); formerly "gallant, fine, rich" (Bailey, 1776); *rum cull*=rich fool; *rum bung*, a full purse; *rum bleating-cheat*, a very fat wether. This last is the primitive meaning. Ir. Gael. *ramh-ar*, fat; <sup>1</sup>*raimhe*=*rami*, fatness; with the Celtic pronunciation of short *a*

Manx, *runtag*, a round lump of a thing; Ir. Gael. *ron*, strong, fat, gross

<sup>1</sup> In slang language *fat* means rich. The idea of eccentricity seems to have arisen from the independence of a rich state. A rich man may indulge in whims.

## ANGLO-CELTIC.

*Sad*, heavy, as bread that is not properly leavened (N.), L.

*Sags, segs*, rushes, reeds (N.), L.; A.-S. *secg*, sedge, reed

*Sale*. "The proprietors of the underwood are empowered, by the ancient laws of the forest, to fence in each part or *sale* as soon as it is cut." (Britten, p. 117)

A.-S. *sæl*, time, occasion. A borrowed word (?). It does not refer to space.

*Sammy*, a term of endearment, a favourite. "He 's quite *sammy*" (N.). In Shropshire it means a fool. Corn that is soft, and will not grind freely, is said to be *sammy*

*Sap*, a silly fellow, weak in intellect (N.)

*Sawney*, a silly, half-witted person (N.)

*Scald*, to boil slightly (N.); *scald*, to scorch (Norf.); O. Fr. *escalder*, to warm; Lat. *excaldare*, to wash in warm water (Skeat)

*Scale*, to disperse, to scatter (N.); A.-S. *scylan*, to distinguish, separate, divide

*Scamp*, a worthless, unprincipled fellow (N.); Ital. *scampare*, to escape, shift away (Skeat)

*Scome*, a mantel-piece (N.)

*Scotch*, to dock or curtail (N.), L.

## CELTIC.

W. *sad*, firm, solid; Manx, *sad*, id.; Ir. *sodan*, a dumpy (O'Don.)

Ir. Gael. *seasg*<sup>1</sup> = *sesga*, sedge or bur-reed; W. *hesg*, rushes; *hesgen*, a single rush

Ir. Gael. *seal*, a while, space of time, distance, course; Sans. *sēl*, *sal*, to go, to move

Ir. Gael. *samh*, *samhach*, pleasant, quiet. Sometimes used unfavourably, as *samachan*, a soft, quiet person; *samach*, quiet, soft

Ir. Gael. *saobh* = *sapa*, silly, foolish

W. *san*, a maze; *sanol*, amazed, stupefied; *synnu*, to wonder

Ir. Gael. *scal*, to burn, to scorch; *gal*, heat; Ir. *sgoll* (for *sgold*), Manx, *scoaldey*, to burn, to scald; Arm. *skaot* (for *skalt*), *brulure causée par l'eau*; *skaota*, *bruler*

Ir. Gael. *scaoil*, *sgaoil*, to spread, disperse, scatter; *scaol*, flight; Manx, *skeayl*, to spread, to scatter; W. *chwalu*, to spread, disperse

Arm. *skoemp*, *skoem*, a knave, a swindler (*Rev. Celt.*, iv, 166); Ir. *scambhan*,<sup>2</sup> a roguish trick, a villainous deed; *scamh*, a wry mouth; Gael. *scamhan*, a villainous person, a term of great reproach; Manx, *scammylt*, a reproach

Probably connected with Ir. Gael. *sgonn* (pron. *scōne*), a block of wood

Ir. Gael. *sgoth*, *sgath*, to cut, to lop; Gael. *sgoch*, to cut; W. *cytio*, to cut, cut off; *cwta*, short; Sans. *skhad*, to cut, lop

<sup>1</sup> *Seasg* means also dry, barren. The root is the Sans. *s'ush*, to dry, dry up; and from it is formed *s'ushka*, dry, barren. *Seasg* is = *saski*. It is a genuine Celtic word.

<sup>2</sup> The root is *cam*, crooked, awry, perverse.

## ANGLO-CELTIC.

*Scrab*, to scratch (N.); *scrabble*, to scratch, as dogs at a rabbit-hole (L.)

*Scribing-iron*, a tool for branding or marking trees (N.); Lat. *scribo*, to scratch, engrave, write; O. N. *skrapa*, Du. *schrappen*, to scrape

*Scrim*, *crim* (Hall), a small bit of any edible (N.); A.-S. *scrimman*, to dry, wither

*Scroot*, a weak, sickly child. "A poor little *scroot*" (N.)

Prov. Sw. *skruten*, feeble from age, frail. The W. root *crwt*, seems to show that the Sw. *skruten* is borrowed, as many Swedish provincial words are.

*Scuff*, *scuft*, nape of the neck (N.)

*Scug*, a pet name for a squirrel (N.)

*Scuttuck*, a little bit, of the lowest value (N.)

*Seam*, the best lard (L.); Germ. *seim*, thick, glutinous slime

*Secket*, a term of reproach for a child (N.); Lat. *siccus*

*Segg*, a castrated bull (L.)

*Sess*, a kind of peat turf (N.)

*Shamming*, counterfeiting (N.)

*Shindy*, a spree, a row (N.). It is the name of a rough game played with curved sticks and a knob or knur of wood. This knur and the game itself are called *shindy*

## CELTIC.

Ir. Gael. *sgriob*, *scriob*, a scratch, furrow;<sup>1</sup> to scratch, engrave; Manx, *screeb*, a scratch, a graze; W. *cra-fu* (for *crabu*), to scratch; *craf*, claws, talons; *cribo*, to comb; Arm. *krafa*, to scratch, engrave

Ir. Gael. *crimog*, a bit, a morsel; Manx, *cramman*, a fragment, a piece

Ir. Gael. *sgruit*, any lean creature; *sgrut*, *scrut*, a mean, contemptible person; W. *crwtyn*, a little, dumpy fellow

W. *gwddf*, the neck; Arm. *gouzouk*, neck, throat

Ir. Gael. *easog*, a squirrel; probably for *eascog*, connected with *easgnaim*, I climb, ascend; *easgnaidh*, nimble. *E* is a frequent prefix in Celtic. Cf. W. *efryd*=*e*+*bryd*

Ir. Gael. *cutach*; Manx, *skuttagh*, short; W. *cwta*, short; *cytio*, to cut, curtail; Sans. *kut*, to cleave, divide

W. *seim*, fat, grease; Arm. *soa*, *soav*=*soam*; in the ninth century, *suif*=*sem*, fat, lard; Corn. *seim*, train-oil

Ir. Gael. *sioc*, *seac*, dry, dried up; *siocaire*, a little, contemptible creature; *seacta*, *secta*, dried up

Ir. *segh*, ox, buffalo (Cormack, p. 41), or *sioc*, W. *sych*, dry; Ir. *seasg*, dry Probably connected with Ir. Gael. *seasg*, (1), dry; (2), sedge

W. *siom* (*shom*), a void, deceit, seeming to be when there is nothing; *siomi*, to balk, deceive; Gael. *siomaghad* (deceit-word), evasion, pretence

Ir. Gael. *sine*, *sinne* (for *sinde*), what is round, a teat, a ball or knot of wood; Manx, *shinney* (for *shintey*), id.

<sup>1</sup> The primitive meaning of the Lat. *scribo*. The first writing was with a style or graver.

## ANGLO-CELTIC.

## CELTIC.

*Shirk*, to twist about in your clothes, as when the skin is irritable (N.)      W. *tercu*, to jerk, to twist; *terc*, a jerk

In some parts of Ireland, *t* before a vowel "is pronounced sibilantly". (O'Don., p. 39.)

*Shommacks* (for *shommack-es*), a slipshod, untidy slattern (N.); Germ. *schaumig*, frothy      Gael. *sgonnach*, lumpish, coarse, shapeless, rude

The termination *-s*, for *-es*, is Celtic. Cf. W. *dyn*, man; *dynes*, woman.

*Shoddy*, the waste in worsted mills (L.)      W. *sothach*, dregs, refuse

What is *shed* or separated in spinning wool; A.-S. *scea-dan*. (Skeat.) Shoddy is made by "tearing into fibres refuse woollen goods". (Webster.)

*Shoo!* used to drive poultry or scare birds (N.)      W. *siw* (pron. *shoo*), similarly used

O. Fr. *chou*, id., an old Armorican word still used. (*Rev. Celt.*, iv, 148.)

*Shorry*, a large stick on which hedgers carry fagots (N.)      Corn. *skoren*, branch, stake; W. *ys-gwr*=*skour*, *ysgyren*=*skuren*, id.; Arm. *skourr*, id.

*Shrud*, *shruddy*, grave, stern (N.)      W. *ysgrad*=*scrad*, rigid, stiff

Sometimes appears in slang as *shirty*.

*Shuff*, a quick gust of wind (N.)      W. *chwaff*,<sup>1</sup> a quick gust

*Sidder*, light, loose, friable; applied to soil that breaks up readily (L.)      W. *sitr*, what jags or shreds (P.); *si-trachu*, to jag, to shred; *sittrach*, laciniae (Dav.)

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<sup>1</sup> The Welsh *chw* represents an older *sw*. Cf. Sans. *svid*, to sweat; W. *chwysu*.

(To be continued.)

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## OSWESTRY, ANCIENT AND MODERN, AND ITS LOCAL FAMILIES.

*(Continued from p. 64.)*

THE drive from Llanvorda passes through a small but pretty park, across the road leading to Llwynymaen, then through a long strip of park-like meadow, and so comes out on to the Oswestry road, near Broom Hall, and having opposite to it the entrance gate of Penylan. It may be placed upon record as a memorial of the mildness of the season in 1883-4, that the writer found some pink ragged-robin still in flower, growing on the low wall near the entrance to the park at Llanvorda, on Feb. 4th, 1884, which had evidently been blossoming through the winter.

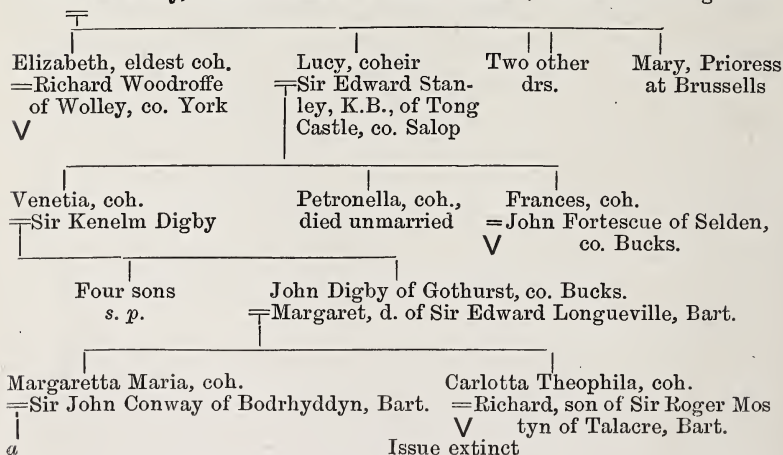
The Llwynymaen estate was divided, and half of it purchased by John Gibbons, Mayor of Oswestry in 1789, with the object of getting the minerals underneath it. He opened a colliery there, which was carried on for some time. We find that Penylan is constantly connected as a residence with the Llwynymaen estate. In the pedigree of Lloyd of Llanvorda will be found a sketch of the latter part of the old family of Muckleston, which was associated with Oswestry, and afterwards Shrewsbury, and the intermarriage with which probably connected the family of Jones of Chilton with the former town. John Muckleston, who married Anne Lloyd, is styled of Penylan, and his son Edward and grandson John became Recorders of Oswestry. This points to the fact that they were of the legal faculty, like the family above mentioned.

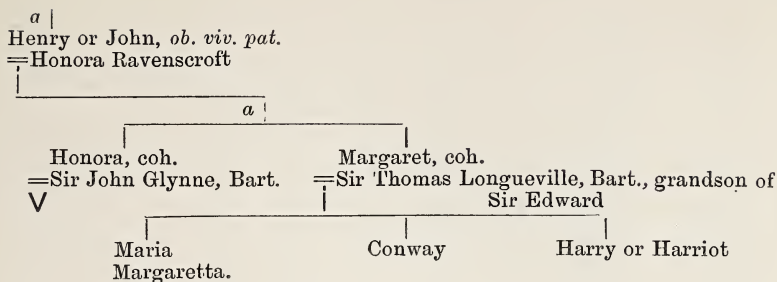
Penylan is now the residence of the Longuevilles, who occupy a high position in the neighbourhood as solicitors and bankers. The present representative of the family, who has gained the respect and love of his

fellow townsmen and others by his kind and philanthropic actions, is the son of Thomas Longueville Jones, solicitor, son of Captain Jones, killed in a duel at Whitchurch in 1799 ("Bye-gones", *Oswestry Advertiser*), and, as there stated, great-grandson of Sir Thomas Longueville, which name he took in 1825, in accordance with the will of Richard Willding of Llanrhaidr Hall, who had married a granddaughter of Sir Thomas. Thomas Longueville Jones had a half-brother, C. T. Jones, a banker.

Sir T. C. Banks, in his *Baronia Anglia Concentrata*, says in a foot-note, p. 369, when speaking of Margaret Conway, daughter and co-heir of Henry Conway, and wife of Sir Thomas Longueville, Bart., "In 1824 Mr. Longueville Jones was lineal descendant and representative of this lady." In Sir Bernard Burke's *General Armoury* occurs the following: "Longvile (Wolverton, co. Bucks, Fem. ent. Ulster's office 1626. Katherine, daughter of Sir Edward Longvile, Knight, and wife of Sir Roger Jones, Vice-president of Connaught), *gu.*, a fess dancette between 3 cross crosslets fitchée *or.*" These are the arms now borne by the family seated at Penylan. We give the pedigree of the above Margaret Conway from Banks.

Thomas Percy, seventh Earl of Northumberland, beheaded 22 Aug. 1572





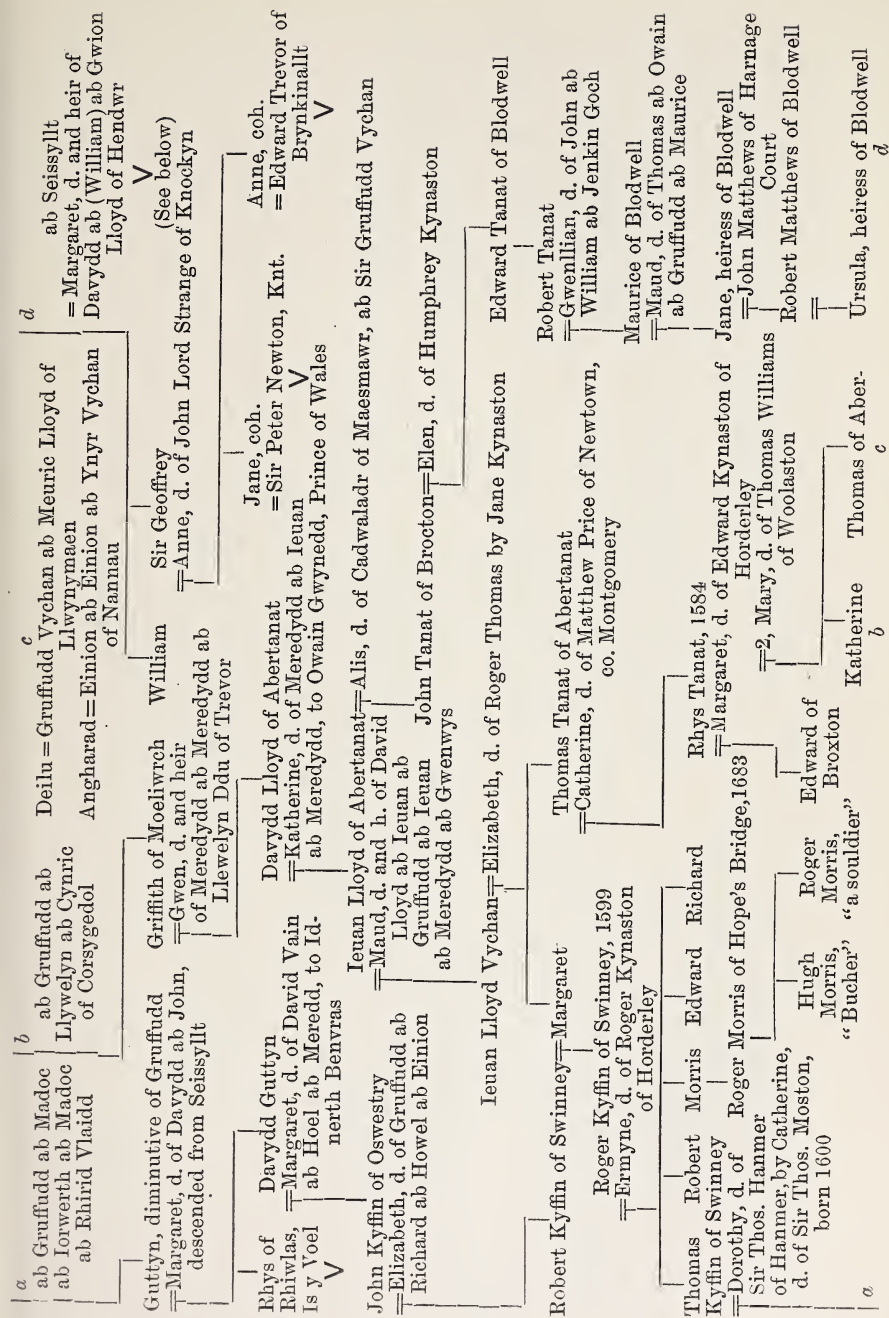
There remains little more in the immediate neighbourhood of Oswestry to which our attention is called. We have rather taken the genealogical history of the neighbourhood, because that of the industries of the town and many of its buildings has already been well written by others; but this account would be incomplete without some notice of the descendants of Einion Evell, natural son of Madoc ap Meredydd, Prince of Powys, who are so much connected with the neighbourhood. (See pedigree, pp. 100-2.)

It may be noticed how all these branches of the family were related through the Kynastons, who form a kind of central House round which the others might be grouped, though there were also other relationships which will be better perceived by giving the intermediate portion of the above line. (See pp. 103-4.)

Did space and time permit it would be easy to show that these several old families had been previously united, and were doubtlessly held by a bond of association and family pride, but the hand of fate had been against them. The Court of the Marches was broken up, taking employment from many. The Kyffins were greatly reduced, like their relatives of Llanvorda, by the civil wars. The Vaughans had a considerable estate, which, however, passed to the heir male. The family of Adams were allied with so many recusant families who had been reduced by fines, that there was but little left, and their own estate at Cleeton had been disposed of previously, so that, notwithstanding these alliances, John Jones of Broseley was not a rich

Einion Evell, lord of Cynllaith, natural son of Prince Madoc of Powys, lived at Llwynymaen, and bore party per fess <i>sa.</i> and <i>argt.</i> , a lion rampant counterchanged. <i>Ob.</i> 1196	
=Arddyn, d. of Madoc Vychan ab Madoc ab Einion ab Urien of Maen Gwynedd ab Egeir ab Lles ab Idnerth Benvras, lord of Maesbrwg, to Edwin of Tegeingl. <i>Arg.</i> , a cross floy inter four Cornish choughs proper	
Rhyn	
=Jonet, d. of John Lord Strange of Knockyn. <i>Gu.</i> , two lions passt. guardt. in pale <i>arg.</i>	
Cubelyn of Llwyn y Maen	
=Eva, only d. and heir of Grono, lord of Henfachau, son of Cadwgan y Saethydd of Mochmant, lord of Henfachau, ab Rhirid ab Cadwgan ab Rhirid ab Bledwyn ab Cynfyn, Prince of Powys. Her mother was Eva, d. and heir of Davydd ab Howel Vychan ab Howel ab Ieuan, lord of Arwystli. <i>Arg.</i> , a chevron <i>gu.</i> inter three pheons <i>sa.</i> , points to fess	
Ieuan	
=Eva, d. of Adda ab Awr of Trevor. Per bend sinister <i>ermine</i> and <i>erminees</i> , a lion rampt. <i>or</i>	
Madoc Goch = Lleuki, d. and heir of Howel Vychan ab Meredydd to Bledwyn ab Cynfyn.	
<i>Or</i> , a lion ramp. <i>gu.</i> This match brought in Abertanad	
Ieuan Vychan of Llwynymaen and Llanvorda	
V	
Madoc Kyffin of Llangedwyn	
=Tangwystl, d. of Ieuan Voel of Penkelli, ab Iorwerth ab Gwrgeneu ab Uchdred ab Aleth of Dyved. <i>Az.</i> , a chevron inter three cocks <i>argt.</i> , crowned, beaked, and legged <i>or</i>	
=Alice, d. and heir of Gruffudd ab Rhys ab Madoc to Rhirid Vlaidd	
Davydd = Catherine, d. of Morgan ab Davydd ab Madoc ab Davydd Vychan ab Davydd ab Gruffydd ab Iorwerth ab Howel ab Davydd = Catherine, d. of Morgan ab Davydd ab Madoc ab Davydd ab Gruffydd ab Sanddef	
V (See below)	
Ieuan Gethin of Abertanad	
=Margaret or Marred, d. of Robert ab Iorwerth ab Rhirid ab Iorwerth ab Madoc ab Ednowain Bendew. <i>Arg.</i> , a chevron inter three boar's heads <i>sa.</i> , couped <i>gu.</i> , tusked <i>or</i>	
=Margaret, d. of Ieuan ab Madoc ab Cadwgan Wenwys. <i>Sa.</i> , three nag's heads erased <i>arg.</i>	
Gruffudd or Geoffrey	
of Lloran Uchaf	
=Margaret, d. of Rhys	
Ieuan Vychan of Moel Iwrech	
=Tibot, d. of Einion	
Gwenhwyfar = Ieuan ab Llywelyn ab Einion ab Celynn of Llwydiarth	
Iolyn of Llangedwyn	
V	
Morris Kyffin of Garth Eryr	
=Vallt, d. of Llywelyn Goch ab Ieuan Lloyd ab Llywelyn ab Tudor ab Grono ab Llywelyn	
d	
Griffith Gethin	







John ab Cynric of Holt, co. Denbigh

=Stonet, d. of John Aer Conway of Bodrhyddan, with whom came the estate of Chilton, near Shrewsbury, according to J. Morris

John of Chilton, co. Salop, paid to a benevolence of 7 Henry VII, s. p.

Richard of Holt  
=Margaret, d. of Llewelyn Vychan, to Edwin of Tegaingl

Robert Piers Harry Rhys, etc.

William Jones, born at Holt, but succeeded to his uncle's property at Chilton

=Alice, d. of Richard [Ralph] Brereton of Brereton, co. Chester. *Arg.*, two bars *sa*.

Richard Jones of Chilton, 4 Henry VII, took the arms, *arg.*, a lion rampt, *vert*, wounded in the breast proper, in lieu of the arms of his ancestor, Ednowain Bendew

=Elizabeth, d. of Richard Lee of the Gloucestershire family

William Jones, dead in 1600, of Chilton

=Joan, d. of Richard Blakeway of Cronkhill, co. Salop

William Adams of Cleeton, co. Salop  
=Frances, d. of Richard Forster of Ruckley Grange and Sutton Madoc

Thomas Jones, born 1550, of Chilton

=Margaret, d. and heir of John Gratwood, married at Hodnet

Anne, sole heir of Cleeton

=Francis Adams of Broseley

William Jones of Chilton

=Eleanor, d. of Richard Cam [Orm] of Ludlow

Charles Adams, sold Cleeton  
=Mary, d. and h. of Francis Forster of Ruckley Grange

Isaac Jones of Chilton, at Shrewsbury School, 1621, ob. 9 May, 1694

=Susannah, d. of Richd. Hatchett, ob. 19 Oct. 1708

William Adams, buried at Broseley, 6 Oct. 1728

John Foster of Evelith, co. Salop  
=Isabel, d. of Richard Kyffin of Abertanat

Richard of Evelith  
=Mary Grosley

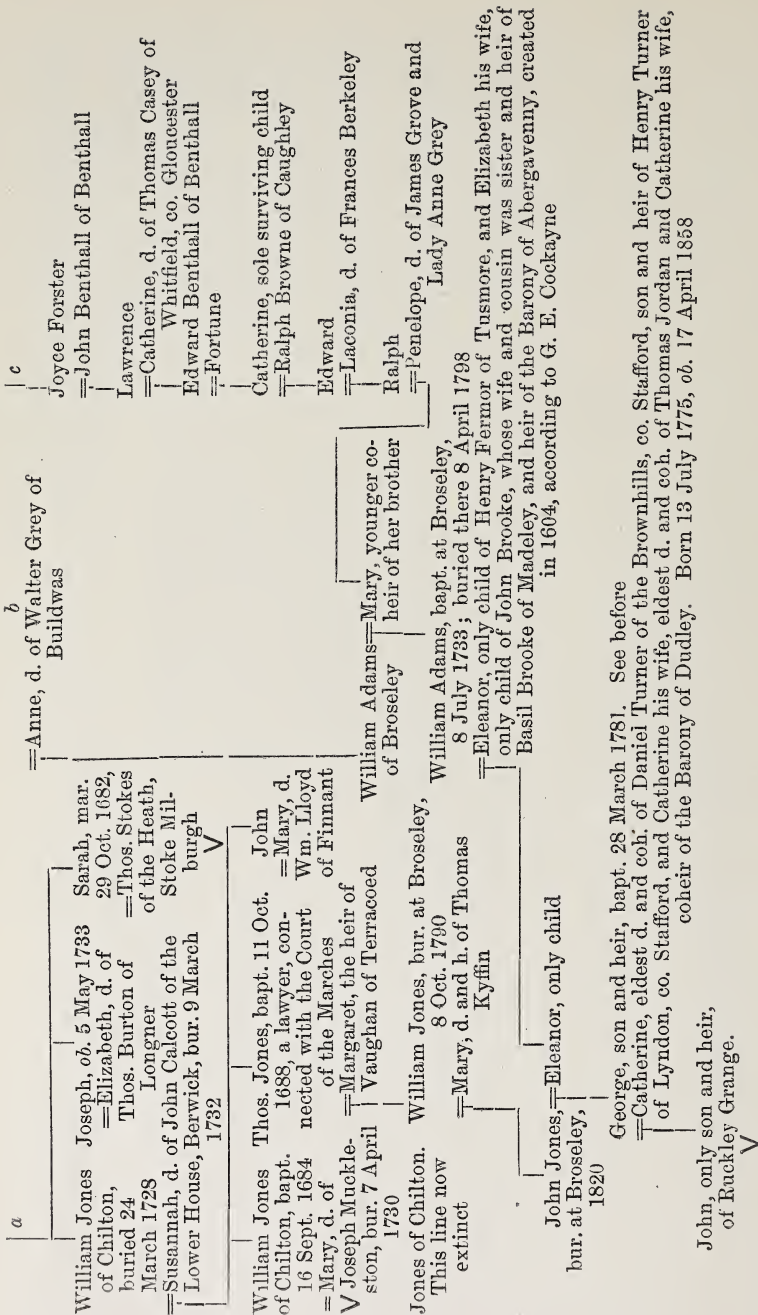
William Lord Stafford

Thomas Anthony of Cunmor Hall, Berks

=Frances Giffard

George Forster

=Elizabeth, d. of Robert Moreton





man. His son George went into Staffordshire, with which county he was connected through his mother's relatives, and, by his own perseverance and the aid of friends, considerably improved the family prospects. At his death it was discovered, much to the chagrin of his son and heir, that though his father had left him the bulk of his wealth, together with the Ruckley Grange estate absolutely, he had, however, only left him a life interest in certain other large estates, which he had entailed. After having viewed himself as unlimited heir of the whole, this disposition of the property was very annoying to the only son, who, there is reason to believe, had he known his father's intention, would have placed him in possession of information which would have greatly altered the present disposition of his estates. George Jones received from his forefathers documents relating to the family, from which this account has been compiled after a careful investigation and comparison with parish registers, and a number of deeds, marriage settlements, etc., are now in possession of the writer.

Having traced out these branches of the descendants of Einion Evell of Llwynymaen, we return to some others of no less interest and importance.

Morris Kyffin ab Ieuan Gethin. See above

=Margaret, d. and ch. of Davydd ab William ab Gwion Lloyd of Hendwr,  
to Owain Brogyntyn

Howel, *ob.* 1481

=Margaret, d. of Howel ab Ieuan ab Iorwerth of Glascoed, ab Einion Gethin  
ab Gruffudd Gethin ab Ieuan ab Davydd ab Gwyn ab Davydd Sant ab  
Ieuan ab Howel Goch ab Davydd ab Einion ab Cadwgan ab Ithiwallon ab  
Bleddyn, Prince of Powys

Meredydd of Glascoed  
=Thomasine, d. of Richard  
Ireland

Mabli=Thomas Ireland ab David ab Robert  
Ireland

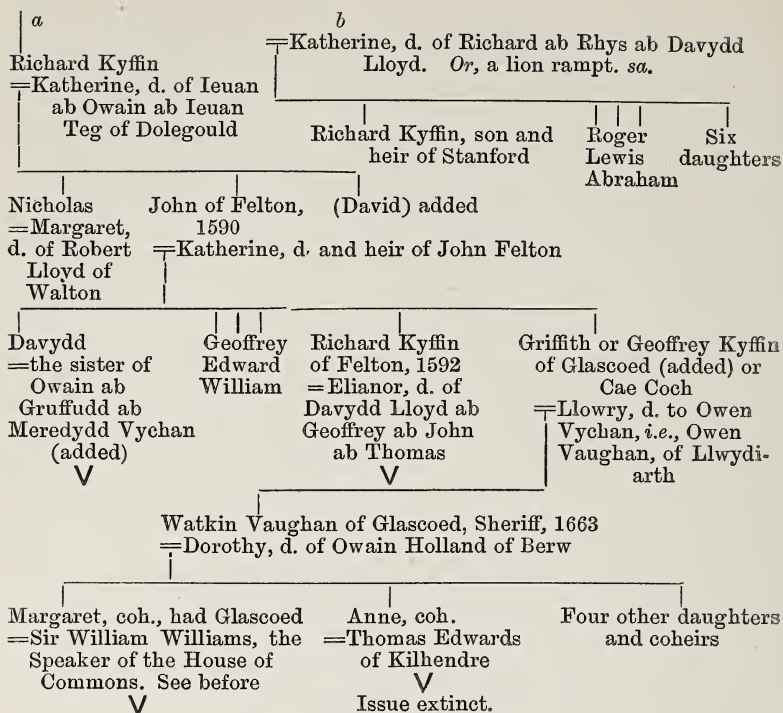
Richard Kyffin  
of Glascoed  
=Margaret, d.  
of William  
Mytton ab Sir Adam  
Mytton, Knt.  
*a*

Elizabeth  
=Humphrey  
Kynaston

Richard Kyffin of Abertanat  
=Gwladis, d. of Gruffudd ab  
Meredydd Vychan, to  
Elystan

Davydd Kyffin  
*b*

Ieuan Lloyd of  
Park Promis  
V  
Lloyd of Aston



It must be observed with respect to this pedigree, that in the latter part authorities differ. According to Additional MSS. 9864, etc., Brit. Mus., Richard Kyffin married twice, the first wife being named Goleubryd, but of the same descent as Gwladis above, and evidently intended for the same person. By this wife he had issue, with others :—1, John Kyffin of Glascoed ; and 2, Gruffudd Kyffin, whose son, Thomas Kyffin, was Master of Oswestry School.

John Kyffin, the eldest son, married Dowse, daughter of John Lloyd ab Richard of Llwynymaen, and by her had issue, Richard and Griffith (or Geoffrey) of Cae Coch, as above. Richard Kyffin is stated to have married secondly, Elizabeth, sister of Sir Adam Mytton, Knt.

It is worthy of observation that the pedigree of Lloyd of Llanvorda says that Dower (sister of the

John who married Margaret Kynaston) was the wife of John Kyffin of Glascoed, so that this is probably so far the correct version, though there are other instances which seem more difficult to corroborate, as for example where this MS. states that John Lloyd of Llanvorda (son of John and Margaret Kynaston) married Maria Lettie, daughter of George Cawlfeild of Oxfordshire, and Judge of North Wales, and Baron Charlemont in Ireland, and was by her father of the last Edward Lloyd of Llanvorda, etc. The person here intended would seem to be George, son of William, Lord Charlemont, by Mary his wife, daughter of Sir John King by Catherine, daughter of Robert Drury, nephew to Sir William Drury, Lord Justice of Ireland. Such may be the case. The same MS. informs us that Meurick Lloyd, Baron of Isaied, Captain under the Earl of Arundel at the siege of Ptolemais, achieved the Spread Eagle in 1191. The above-mentioned George Cawlfeild was killed at the siege of Dunkirk. These manuscripts are by John Davies of Rhiwlas in Llansilin, the author of the *Display of Heraldry*.

We return to (see pp. 108-9).

The above Sir Edward Vaughan of Terracoed, after the death of his wife Jemima, married Elizabeth, daughter and co-heir of Sir William Appleton, Bart., of Shenfield, co. Essex, by whom he had, with other issue, John, who succeeded to the Golden Grove estate under the will of his relative, the Duchess of Bolton.

Harl. MS. 1972, says that Morris Kyffin of Maenan had issue by his wife, Alice Wynn of Melai, daughter of John Wynn, Esquire of the Body to Queen Mary,—1, Margaret, wife of John Vaughan, Earl of Carbery; 2, Jane, wife of Peirse Pennant of Bychton; 3, Catherine, wife of John Price of Llewesog, father by her of William Price of Oxford; 4, Edward Kyffin of Maenan; and 5, William Kyffin of Maenan, who *obt. s. p.* But according to Harl. MS. 1977, which is probably more correct, the issue is given as above, the issue of the second match being only Jane, wife of John Price of Llewesog.

Madoc Kyffin of Llangedwyn, as before

=Alis, d. and heir of Gruffudd ab Rhys, though some give this issue by the other wife

Davydd=Catherine, d. of Morgan ab Davydd ab Madoc ab Davydd Vychan ab Davydd ab Gruffudd ab Iorwerth ab Howel ab Moreiddig ab Sanddef

Davydd Vaughan=Gweryl, d. of Gruffudd ab Rhys ab Gruffudd ab Madoc ab Iorwerth ab Madoc ab Ririd Vlaidd

Griffith Vaughan

Geoffrey, Abbot of Conway

=Tibot or Katherine, d. of Meredydd ab Tudor ab Grono ab Howel of Penlyn, to Ririd Vlaidd; but Harl. MS. 1969 says Margaret, d. of Owain of Meifod ab Deio ab Llewelyn ab Einion ab Celenyn

Hugh Vaughan=Jane, d. of Morris ab Owen (Bowen) ab Gruffudd ab Nicholas. This match brought in the estate of Golden Grove in Carmarthenshire

Owain Kyffin=Llenki, d. of Rhys ab Einion Vychan ab Ieuan ab Rhys Wyn ab Davydd Lloyd ab Gwion Lloyd y Penwyn, to Marchudd

John Vaughan of Golden Grove

=Catherine, d. of Henry Morgan of Muddlescomb

Walter Vaughan of Golden Grove, 1590

=Mary, d. of Griffith ab Rhys of Newtown

Sir Davydd=Margaret, d. to Meredydd ab Ieuan ab Robert ab Meredydd ab Howel ab Davydd, to Rhodri ab Owain Gwynedd. See under first Royal Tribe

Morris Kyffin of Maenan Hall, co. Carnarvon

=L, Margaret, d. of Sir Thomas Moston of Moston

=2, Alis, d. of John Wyn [of Melai] ab William ab Meredydd ab Davydd ab Einion Vychan, to y Penwyn, as above

Walter Vaughan of Llanelly

=Anne, d. and heir of Thomas Lewis of Llanelly

John Vaughan, created Earl of Carbery

=1, Margaret, d. of Sir Gelli Meyrick

=2, Jane, d. of Sir Thos. Palmer, s. p.

John Vaughan, created Earl of Carbery

=1, Margaret, d. of Sir Gelli Meyrick

=2, Jane, d. of Sir Thos. Palmer, s. p.

Wm. of Maenan, mar., but ob. s. p.

Morris, s. p.

Edward Kyffin of Maenan

=Winefred, d.

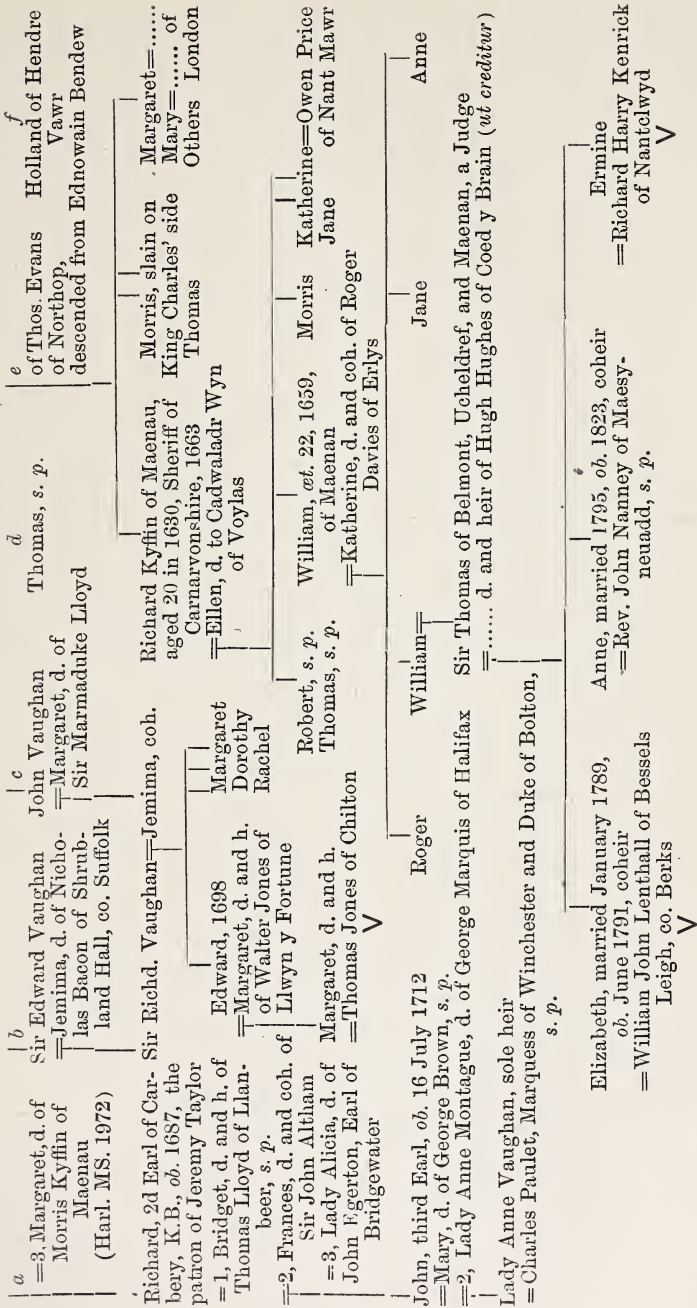
Jane = Peter Pennant of Bichton

Elizabeth=Davydd

f

f





There are two estates at Maenan, one Maenan Hall, which now belongs to the Lenthalls, and is let to a tenant farmer; and the other Maenan Abbey, which is also let. Both have good residences upon them, that at Maenan Abbey quite modern, that of Maenan Hall is more ancient. There seems some discrepancy as to the Maenan Abbey estate. Dugdale says, in his *Monasticon*, vol. v, p. 671:—"In 26 Henry VIII, the revenues of Conway, otherwise Maynan Abbey, amounted in clear income to £162 15s., in gross revenue to £179 10s. 10d. The site was granted in the fifth year of Queen Elizabeth to Elizæus Wynne, in whose family it still continues, Lord Newborough being the present owner. A large house built from the materials of the abbey still remains." On the other hand, in the pedigree of Wynne of Garthewin, we find it stated that William Wynne of Melai married Mary, heiress of Maenan Abbey, being daughter and co-heir of Sir Richard Clough of Plas Clough, co. Denbigh. She died in 1632, and the abbey descended in the male line to John Wynne of Melai and Maenan, Sheriff of Denbighshire in 1712, who married Sydney, second daughter of Sir William Williams of Llanvorda, by whom he left two co-heirs, of whom Jane, the elder, married Sir John Wynn of Bodvean, and was so mother of Thomas Wynn, created Lord Newborough, 23rd July 1776.

Of the old Abbey of Maenan not a trace seems to remain. In it was preserved the stone coffin of Prince Llewelyn the Great, which has since been transferred to the church of Llanrwst, and is placed upon the floor of the Gwydir Chapel there.

With respect to the Kyffins of Maenan Hall, Sir Davydd Kyffin was a priest, and is called Rector of Llanddoget, and his great-uncle was Abbot of Conway. It would seem probable, therefore, that, like the Penants, this family came from a monk "deraigne", who secured part of the lands of his convent at the dissolution, and having married, founded a flourishing

family. It must be confessed by all fair and impartial judges that the Welsh clergy did not observe very strictly the disciplinary rule of celibacy imposed upon the Western Church, and it must be very questionable, whether the enforcement of such a law, attended with so many and such grave scandals as it was in this country, and is still in others, is in any way conducive to the spreading and welfare of Christianity, or counterbalances the advantages which a celibate priesthood may possess. A manuscript from Vron Iw, under the head of "Kyffin of Maenan", says, p. 32 :—"Thomas Kyffin, vicar of Trallwng, brawd i Edd Vicar Caerwys, Richard Kyffin ab William ab Richard ab Edward, Vicar yn Caerwys, ab Morris ab Sir Davidd ab Owen ab Gruffudd", etc. In the fine old hall at Maenan, the beautifully enriched roof and gables, now, alas, falling into decay, were the work of Morris Kyffin, whose arms and initials are on the end, with the date 1582. It is the local tradition that the unquiet spirit of Sir Thomas Kyffin still haunts the spot, whose rest is said to have been broken by his having, in a fit of rage, caused the death of a boy. He was a learned man and a lawyer of considerable eminence, but having one of the usual characteristics of the British race, a hot and violent temper.

Maenan Hall passed to the family of Lenthall, the descendants in the male line of the Speaker of the House of Commons during the Long Parliament, and with them it remains. Several manuscripts in the British Museum speak of one family of Kyffin as being of Swiney or Swinney; and others when speaking of the same persons, call them of Oswestry,—no doubt, from the fact that the Swinney estate lies near that town. It passed from the Kyffins, and became vested in a family of the name of Baker, apparently of puritanical proclivities. During the period of the Commonwealth a burial ground was used here by some of the Puritan faction, and upon tombstones therein are the following inscriptions :—

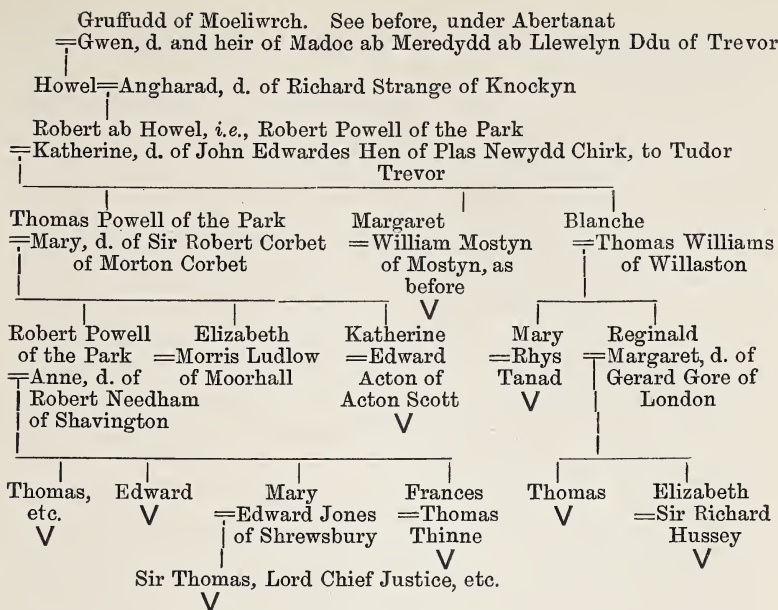
“Here lies Mrs. Abigail Chetwood, daughter to Sir Richard Chetwood, who died the first of May 1658.”

“Thomas Baker, Esq., deceased March 19th, aged 68, Anno Dom. 1675.”

This was the Thomas Baker who was Sheriff of Shropshire in 1649, son of Thomas Baker who had been in the employment of Andrew Chambre of Swinney, and grandson of Thomas Baker of Weston Lullingfield, in the parish of Baschurch. According to the letters of Edward Lloyd of Llanvorda, Thomas Baker had “entertayned Bradsdawe and his deputyes at his house”. Gough says, “He was chosen by the Protector to be a Parliament man. The other knight of the shire, chosen also by the Protector, was John Brown of Little Ness, one that Mr. Baker had a great respect for. It was thought that the Protector chose this Parliament on purpose that they might make him king.” Dying without issue, the above Thomas Baker (whose father had purchased the Swinney estate from Andrew Chambre) left his property to his niece Mary, wife of Thomas, son of the above-mentioned John Browne of Little Ness; and the last male of the line, Edward Browne, dying in 1794, the estate passed to his niece Sarah, wife of Thomas Netherton Parker, and so by an heiress to the Leightons, the present possessors. The modern house, built in 1805, is the successor of one built by Thomas Baker about 1640, and stands upon rather a flat piece of ground, though looking on to hills. Not far from it is Llyncllys Pool, a natural sheet of water of no great size, but very deep, and hiding in its bosom, as is averred, the remains of a palace, whence the name.

The mention of Swinney, or Sweeney, connected with the Kyffins has carried us from the line of Einion Evell, to which we must return, finishing this long account of Oswestry and its environs. Indeed, it would be an oversight to leave so interesting a place and fine a specimen of mediæval architecture as Park Hall unnoticed. The Powells of the Park descend from Robert ab Howell as under.





The male line continued until Thomas Powell of the Park, Sheriff of Shropshire in 1717, whose eldest daughter and co-heir Jane sold the Park to Sir Francis Charlton of Ludford, and it has since repeatedly changed owners.

The writer has seen it stated that the Park was occupied by Henry Grey, Duke of Suffolk, and his consort, Lady Frances Brandon, eldest co-heir of Charles Brandon, Duke of Suffolk, and the Princess Mary Tudor his wife; so that there would be a connection between this place and the unhappy Lady Jane Grey, Queen of England. It will be remembered that after the death of her first husband, who was beheaded in 1554, the above Lady Frances consoled herself by espousing her handsome Master of the Horse, Adrian Stokes, mentioned in the will of Henry VIII, by whom, however, it is believed she left no issue. This Adrian Stokes seems to have been connected by birth with this part of the country, and by marriage with the south. Another of the co-heirs of Charles Brandon,

Anne, was wife of the last Grey, Lord Powis, whom she survived.

In looking over the foregoing pages, which contain a genealogical history of the neighbourhood of Oswestry, it becomes a matter of regret that time and space forbid a further elucidation of the manifold relationships and connections between these several families. It would seem as though the old town had not only been a trysting-place for the purposes of commercial enterprise, but a matrimonial market between Welsh and English families. As has been sufficiently shown, this country formed a stronghold of the Royal Tribe of Powys, most of those classes who held land there being descended from that tribe.

We shall conclude our remarks by two quotations from Harl. MS. 1982, which tells us that Edward ab Hugh Muckleston of Llanvorda married Angharad, daughter of Thomas ab Rhys ab Guttyn. A reference to the pedigree of Lloyd of Llanvorda, above given, will show that John ab Edward ab Hugh Muckleston married Anne, a daughter of that house of the Llwynymaen branch. This Edward was his father, and by referring to the pedigree of Kyffin of Swinney, it will give the descent of his mother; for it will then be seen that Guttyn ab Gruffudd ab Ieuan Gethin had a son, Rhys of Rhiwlas. This Rhys married Anghared, daughter of Iorwerth ab Iorweth Goch, and was father of Thomas (ab Rhys ab Guttyn), who married Margaret, daughter of Llewelyn ab Maurice of Ysgwennant, derived, through Gruffudd ab Beli of Cegidfa, from Brochwael Yscythrog, Prince of Powys (*sa.* three nag's heads erased *argt.*), and this Margaret was mother of Angharad, wife of Edward Muckleston, whence it will be observed that the Mucklestons were cousins of the Kyffins of Swinney, as well as related to the Llanvorda family.

The above Margaret had a cousin, Ieuan, whose estate of Lloran Ganol was forfeited and given by Robert Dudley, Earl of Leicester, to John Chaloner ab

Robert of Denbigh, whose descendant Robert Chaloner, married one of the co-heirs of Morris Tanad of Blodwel; and this brings us to our second quotation.

The estate of Blodwel came to the family of Matthews by an heiress, or more correctly, a co-heir. Morris Tanad of Blodwel (ab Robert ab John ab Ieuan Lloyd of Abertanad) married Margaret, daughter and heir of Thomas Owen of Plas Ddu, co. Carnarvon, and left issue nine daughters, co-heirs in blood,—1, Katherine, wife of Francis Kyffin; 2, Jane of Blodwel, wife of John Matthews; 3, Anne, wife of Robert Chaloner of Lloran; 4, Elizabeth, wife of Davydd Lloyd ab Hugh ab Rhys of Plas Ddu; 5, Alice, wife of William Wynn of Moeliwrch; 6, Sina, wife first of Thomas Blighe, secondly of Edward Hanmer; 7, Margaret, wife of John Pugh of Pentre Vychan; 8, Lucy, wife of Thomas Davies of Maybrook; 9, Dower, wife firstly of John ab Robert of Finnant, and secondly, of David Evans of Soughton.

It has already been shown how the Blodwel estate passed with the heiress of Matthews to the family of Bridgeman, who still retain it. The ninth daughter, Dower, or Dowse, married as her second husband a descendant of Ednowain Bendew. Her first husband derived his descent from Edwin of Tegeingl, but by her left a daughter and heir, Joan, who carried Finnant in marriage to her husband, Richard ab Robert, descended, through Gwyn ab Gruffudd of Cegidfa, from Brochwael Yscythrog. They also had issue an heiress, Catherine, who carried Finnant in like manner to her husband William Lloyd, father of John Lloyd, father of William Lloyd of Finnant, who left a sole daughter and heir, Mary, *obt.* 18th March 1789, wife of John Jones, *obt.* 4th Oct. 1763, younger son, as shown above, of William Jones of Chilton and Susanah Calcot, his wife. They had issue a son, Lloyd Jones of Finnant, who died without issue 1801, leaving his sister Martha, the wife of Rev. Richard Congreve, heir in blood, but the Finnant property was sold. This Rev. Richard

Congreve, of an ancient Staffordshire family, was the son of John Congreve, 1694, by Abigail, daughter of John Harwood of Shrewsbury, son of John Congreve of Stretton, co. Staffordshire, 1659, by Mary, daughter of Thomas Nicolls of Boycott, mentioned under the Kynaston pedigree.

### LACON OF PORKINGTON.

(*Harl. MSS.* 1,396, 1,982 ; *Add. MS.* 14,314, etc.)

Sir Robert Lacon of Lacon, co. Salop

— Sir Richard

— Richard

— Matilda, d. and h. of John Boterell of Aston Boterell, son of Sir Thomas

— William

— Elizabeth, d. of Sir ..... Owen or St. Owen

— Richard

— Hellena, d. of Sir Hugh Burnell of Acton Burnell

— John of Lacon

— Elizabeth, d. and h. of Sir John Stanlowe or Standon of co. Stafford

— Robert

— Ellena, d. and h. of Nicholas Coeton of Coeton

John of Lacon, — Ellena  
eldest son

Ellena, heiress of Lacon

— Robert Hussey

Margaret, heiress

— Banester of Lacon and  
V Hadnall

Alan, second son, 11 Rich. II

— Agnes, d. of Walter de Pembruge, Knt.,  
by Margery, d. of Sir John Burley, Knt.

William Lacon, son and heir, 2 Rich. II

— Margaret, d. and h. of Richard or Ralph Paslew,  
by Amicia, d. of Richard Kynaston

Sir Richard Lacon, Sheriff of Shropshire, 1415

— Elizabeth, d. and h. of Hamon Peshale of co. Staf-  
ford, by Alicia, only d. and h. of Robert Harley (by  
Mary, d. and h. of Sir Brian de Brompton), son of  
Sir Malcolm (18 Edward II), son of Sir Richard by  
Burga, d. and h. of Sir Andrew de Willey of Willey,  
co. Salop

William Lacon of Willey, co. Salop

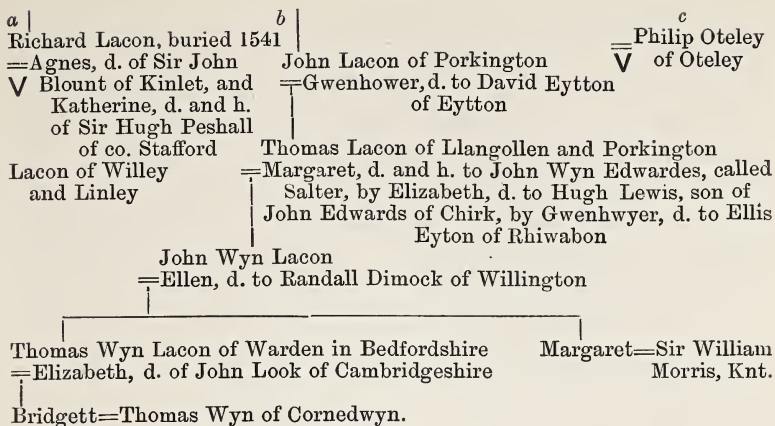
— Magdalen, d. of Richard Wigram or Wisham of Holt, co. Worcester

Sir Richard Lacon of Willey

— Alice, d. of Thomas Howard, Esq., of Bridgnorth, by Joyce, coheiress of  
Sir John Stapleton

Sir Thomas Lacon of Willey	— Gwenhwyfar, d. to Gruffudd	John, fourth son
— Mary, d. of Sir Richard	Vychan ab Gruffudd Deuddwr	—
Corbet, Knt.	to Brochwel, second wife	Anne
	( <i>Harl. MS.</i> 1,982)	
a	b	c





So important a family as that of Lacon of Brogyntyn, which, with the estate of Llandyn, in Llangollen parish, has passed to their descendant, the present Lord Harlech, should find its pedigree in every history connected with the neighbourhood of Oswestry. It will be seen from the *History of Powys Fadog*, vol. iv, p. 63, that John Wyn Edwardes was the second son of John Edwardes, heir of Chirk, derived from Tudor Trevor. (Harl. MS. 4,181.) The family of Boterell, ancestors of Lacon, became much increased by the marriage of William Boterell with Isabel, daughter and heir of Helias de Say, lord of Clun, and relict of William Fitzalan. The older estates, of course, passed to the senior branches of the Lacon family.

Before putting an end to this account, however, perhaps it would be of interest to some to mention another family descended from Ieuan Vychan ab Ieuan Gethin of Abertanad, who still own an estate near Oswestry, and one related to many of the families previously mentioned.

Robert Edwards of Rhydycroesau, who first assumed that surname, was the son of Edward Thomas (by Margery, daughter of Thomas Wycherley of Eyton), son of Thomas ab Llewelyn of Cynllaith, by Jane, daughter of Griffith Lloyd of Rhagad (a family of Lloyds which possessed that estate before the present

one of that name, and were descended from Osborn Wyddel). This Robert Edwards married Anne, daughter and heir of Robert Kyffin of Cynllaith, and was father of John Edwards, who purchased the estate of Ness Strange, and died 1709, having issue by Dorothy his wife, daughter of Thomas Barnes, a son, John Edwardes of Ness Strange, who married Mary, daughter of Richard Muckleston of Shrewsbury, brother of the Recorder of Oswestry, and had issue John Edwardes of Ness Strange, who by Margaret, daughter of Robert Lowndes of Winslow, co. Bucks, was father of twin sons, Rowland and John, the latter of whom was founder of the family of Edwards of Dolserau, co. Merioneth. The elder son, born 1738, married in 1765 Dorothy, daughter of John Scott of Shrewsbury, and was by her ancestor of the present owners of Ness Strange. By this match they are related to the families of Scott-Waring, Stokes, Reade, Faber, etc., etc.

Thus has time blended these several races, uniting in one channel the blood which had been rendered hostile by the passions and iniquities of mankind. The Norman blood of the Plantagenets and Fitzalans flows peacefully intermingled with that of the Royal Llewelyn. Time has softened injuries, buried old griefs and heartburnings, as it has also changed the wild Welsh warrior, the haughty Norman noble, or the lowly Saxon serf into the gentle and simple folk of the present day. It is thus that a deep study of the gentle sciences of heraldry and genealogy ought to make men feel more fully the unity of the great human family, and to induce a spirit of courteousness to all; a spirit whose absence is rather the mark of the risen man of our time, than that of the older and nobler families. It inculcates a loftier and less variable standard of nobility than that of accumulated wealth, oftentimes chastens the rich and cheers the poor, thus tending to equalise the various conditions of men in this changeable, unstable, and sorrowful world.

It remains, in closing this history, to say what is the authority for the information therein contained, and this may be classed under the following heads :—The Harl. MSS. and Add. MSS. of the British Museum, several county histories, collections, and information relative to the family given by the late George Jones, Esq., to his grandson Henry, and taken from his forefathers, compared with parish registers, the Blakeway MS. in the Bodleian Library, Oxford, old deeds, and other authentic documents, etc., etc.

HENRY F. J. VAUGHAN, B.A., S.C.L., etc.

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# NOTES ON THE OLDER CHURCHES IN THE FOUR WELSH DIOCESES.

BY THE LATE

SIR STEPHEN RICHARD GLYNNE, BART.

(Continued from p. 48.)

PENNANT MELANGELL (ST. MONACELLA).

Oct. 14th, 1848.

A CHURCH of mean exterior, but with some points of interest. It consists only of nave and chancel, west tower, and south porch. The architecture is rude; but worked into the south wall appear some Norman capitals, also two small broken shafts, and sculpture with crockets. The south porch is large, and within it is a doorway, tall and narrow, with semicircular arch on imposts, which must be early Norman. There is also a small Norman window on the north side. Other windows are late and square-headed, and some wretchedly bad; but the east window is wanting, a building used as a school being added to the end of the chancel. The tower is low and heavy, quite plain, and without buttress or window, except only a slit on the south. It is surmounted by a sloping roof and wooden belfry. There is a very curious wooden gallery at the west end, with tracery, and eleven square, paneled compartments with cornice above, in which is some foliage intermixed with sculpture representing the legend of St. Monacella, which is very curious and interesting. Below it is also a cornice with oak-leaves and acorns. There is also a rood-screen with four compartments on each side, and a door in the centre with some ogee tracery, and painted red. The pavement is of slate. The church is very untidy, and awfully crowded with pews quite up to the altar. In the north wall is a

For this church,  
its situation &  
the church see  
A.C. 1959



black-letter inscription in Welsh, A.D. 1555. The font is circular, banded, but much knocked about.

In the churchyard are some very fine yew-trees and two sepulchral effigies,—one with a lady's effigy, one with a shield. There are a lych-gate and the shaft of a cross. The view from the churchyard over the lovely, retired valley, secluded among fine mountains, is most enchanting.<sup>1</sup>

#### WELSHPOOL (ST. MARY).

This church has a west tower, nave, side-aisles, and chancel. The walls of the nave are rebuilt in a modern style ; but internally are five late Perpendicular arches of Tudor form, dividing the aisles on each side, springing from moulded piers of diamond shape, without shafts, and having embattled capitals. The tower is of plain Perpendicular work, with a battlement and simple belfry windows. The chancel is of good Decorated work ; the east window of five lights, like that at Haseley ; the north and south windows of three lights, with good tracery. The ceiling of the chancel is flat and paneled, painted and gilt, and the ivy grows through some of the windows. There are galleries and a good organ. The arcades may possibly be modern ; and probably there has been a change in the original plan of the nave, the south aisle being very wide, and the north aisle so narrow. The chancel is crookedly placed with reference to the present arrangement. The chancel (1857) has recently been improved, and the roof much raised internally, paneled, and ribbed, and coloured blue. There are two arched recesses south of the altar (one of ogee form), but encroached on by the steps. The east window is of five lights, and with new Decorated tracery. On the north side of the

<sup>1</sup> The church was restored in 1877, and put into good order. The effigies were at the same time removed into the church. They probably represent Iorwerth of Penllyn, the second son of Madog ap Rhirid Flaidd, and his wife Gwerfyl.

chancel is a fine recumbent monumental effigy of Edward, second Earl of Powis, *ob.* 1848. The body was rebuilt 1774.<sup>1</sup>

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## DEANERY OF WREXHAM.

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### GRESFORD (ALL SAINTS).

This large and beautiful church is of a style nearly singular in Wales, and in its richness resembles the style of Somersetshire rather than the Principality. The whole is Perpendicular, except a few portions of the wall, which are Decorated. There are, however, many points of resemblance in it to the neighbouring equally fine churches of Wrexham and Mold. The plan comprises a noble west tower, a nave and chancel, each with side-aisles, which are continued to the east end. The whole of the body has a good battlement. A south porch has been converted into a vestry. The tower is lofty, and finished with a handsome battlement, eight crocketed pinnacles, and eight statues, apparently of apostles, in the intermediate spaces. There are also statues in niches at the angles of the upper story. The belfry windows are double on each side, with ogee canopies. The lower portion of the tower appears to be earlier, both from the difference of the stone and its plainer character. The south porch has over its outer door a square dripstone, and in the centre a fine niche, with canopy projecting out-

<sup>1</sup> In 1871 the chancel was remodelled, and a north organ-chamber added; a new bay opened at the west end by the removal of the gallery and throwing the porch into the church. An open roof of pitch-pine was erected in lieu of the previous ceiling, a new memorial pulpit was set up, and several memorial windows. The architect was Mr. G. E. Street, A.R.A. A fine, new organ has been added in 1884.

wards, with the figures of the Virgin and Child. The wall is rather bare, and there is no large west window, only a small one of two lights set high in the wall, which has a Decorated appearance ; and there is a very plain west doorway. The tower<sup>1</sup> opens to the nave by quite a small pointed arch in the wall, bevelled and continued without shafts, which, being entirely below the present gallery, is well seen. The west window of the south aisle is a flowing Decorated one of three lights ; the other windows are all large and Perpendicular, of four lights ; those of the clerestory have rather depressed arches, and are of four lights.<sup>2</sup> The interior is of great beauty, and the symmetry uninjured by galleries, the only one being at the west end of the nave, for the reception of the organ, and on the whole inobtrusive and well-contrived. There is no chancel arch or architectural distinction. The body is divided from each aisle by six pointed arches, of which one is in the chancel. The piers are rather coarse, composed of shafts clustered in lozenge form, with a general plain-bonded octagonal capital. The clerestory windows have four lights, except in the eastern compartment, where are but three lights. The roof is of wood, and very elegant, formed by ribs into panels with flowered bosses.<sup>3</sup> Another most beautiful feature is the roodloft screen reaching across the entrance to the chancel, in very perfect condition, of three compartments on each side of the centre, with most elegant tracery and cornices of vine leaves, crowned by Tudor flowers : the loft itself is extant.

<sup>1</sup> There is a cornice under the battlement containing animals, etc.

<sup>2</sup> The windows have dripstones with most curious corbels representing grotesque heads, animals, etc. Over the east window, externally, is a crocketed dripstone, and the apex of the east gable is crowned by a cross.

<sup>3</sup> That of the aisles is plainer than in the nave, the ribbed panels having no bosses. Those of the two aisles are rather dissimilar. The ribs rest on large and curious corbels representing heads and animals, very grotesque, and differing from each other.

There are also elegant parclose screens, enclosing the chancel aisles, of later and rather less good style than the roodloft. The altar is raised high, though less so than formerly, and there is a kind of crypt beneath it. The east window, of seven lights, is entirely filled with very rich, ancient, stained glass, representing various saints. In the north aisle was the chapel<sup>1</sup> of the Virgin Mary, and its east window contains representations of several passages in her life in admirable stained glass, and several inscriptions on scrolls, recording the donors with dates, but these are mostly mutilated in some degree. The date 1498 appears. In the south aisle was the chapel<sup>2</sup> of St. John the Baptist, whose history is seen in its east window, the stained glass of which is also in fair preservation. In this chapel the altar was originally raised on a step, and in the south wall is a niche with piscina of Decorated character, having crocketed ogee canopy.<sup>3</sup> The eastern arch on each side of the chancel is walled up. In the north chapel there is a fine canopied niche. The chancel contains all the original stalls and desks in front, with much excellent wood carving. In the north aisle is a slab under a recess in the wall with an inscription, and under a flat arch in the south wall an effigy of a knight in chain mail, with a lion rampant on the shield, with this inscription:—"Hic jacet Madoc ap Llewelin ap Griffri, *obit.* 1331." The font is an octagonal basin of rather elaborate design, upon an octangular pedestal. The sides of the basin have sculpture of the Virgin Mary, of the infant Jesus, St. Peter, and various other subjects, some mutilated; below the bowl on the sloped sides is some curious paneling without bosses. In the south chapel of the chancel are Elizabethan monuments of the Trevors of Trevalyn.<sup>4</sup>

<sup>1</sup> The Llai Chantry.

<sup>2</sup> The Trefalyn Chantry.

<sup>3</sup> "A beautiful monumental brass has lately been erected here to the memory of the Rev. C. Parkins and Anne his wife."

<sup>4</sup> In 1867 the church was effectually restored by Mr. G. E. Street, A.R.A., and the damaged glass in the fine east window at the same time renewed.



## HANMER (ST. CHAD).

This is a fine church, but in a bad condition, consisting of a west tower, a nave with side-aisles, south porch and chancel. The whole is Perpendicular, of late, but good, character. The tower lofty and embattled, the belfry windows long and double, with transoms, and in the stage below the belfry is a square containing a quatrefoiled circle. The whole church, including the porch, is embattled, but there is no clerestory. The windows (one square on the north) are chiefly of four lights, some with and some without transoms. On each side of the nave are four Tudor arches dividing the aisles, and springing from clustered piers. The east end of each aisle is enclosed by a wood screen, that on the south very fine. The east end of this aisle belongs to the Hanmer family, and contains several monuments to them. Both these enclosed chapels have very beautiful wood ceilings, paneled with quatrefoils in the spaces, enriched bosses, and beams foliated. The pulpit has wood carving of the age of Elizabeth. The font is octagonal. The chancel is modern and ugly.<sup>1</sup>

## HOLT (ST. CHAD).

This is a handsome church of good and well-finished Perpendicular architecture. It has a west tower, a nave, chancel, and side-aisles. The tower is embattled, has a good west window, corner buttresses, and a belfry window of two lights, having a Decorated look, and a flowered band under the parapet, and gargoyles at the angles. The body has no battlement, and there is no clerestory, but the windows are very numerous,

<sup>1</sup> The chancel is now (December 1884) being restored in character with the date of its erection, furnished with cedar-wood, and laid with encaustic tiles, at the expense of the patron, Sir Edward Hanmer, Bart., who has also filled the windows with memorial glass.

and make the interior very light ; they have mostly flat arches, and those at the east end are large and fine. The nave is unusually narrow, and the aisles greater in width, which is singular. There are Tudor arch doorways on the north and south, with labels and circles with quatrefoils and shields in the spandrels. Above the south door is a band of paneling. The arches dividing the nave from the aisles are very acute, and perhaps may be of earlier period than the other parts of the church. The piers are octagonal, both in the nave and chancel. The latter has two arches on each side, but they are of Tudor form. In the chancel are some wooden stalls. At the east end of the south aisle is a fine ogee niche crocketed, set between buttresses surmounted by pinnacles. The font is octagonal, paneled with armorial bearings. There are six bells.

*Revisited, Nov. 26th, 1853.*

The interior fine, and unencumbered by galleries. The nave extremely narrow, and though of fair height, without clerestory. The nave has five remarkably acute chamfered arches on each side, the piers octagonal, with moulded capitals. The aisles are wider. The ceilings throughout modern and flat ; no chancel arch, but a modern Gothic screen dividing the chancel. In the chancel are two flat, wide, Tudor arches, with good mouldings on each side, dividing the aisles, the piers octagonal and channeled. Some of the old stalls remain. The east window is a large one of five lights, with two transoms. In the south aisle, the east window, a very large one and fine, of six lights, subarcuated, having a quatrefoil in the centre of the head, and mouldings and shafts ; that at the east of the north aisle has five lights ; the others are chiefly of four lights, set very closely, and with Tudor-shaped arches, resembling those at Mold. The south-east respond is a finely moulded corbel. In the south aisle, near the east end, is a fine

piscina. There are fragments of stained glass. The parapets are moulded, and there are shallow buttresses with incipient pinnacles. The east end is flanked by square paneled bases of pinnacles. The south door has an elegant square label finely moulded and foliated, and above it a horizontal band of paneling; the spandrels paneled, and containing heraldic shields. The north door has also a label and spandrels of plainer sort. The tower finely mantled with ivy on the south. The ground is uneven, and falls from the east end, where there seems to be a crypt under the church. A curious monumental brass plate in the north aisle, 1666, with Latin inscription and English verse, and a name in Greek characters.<sup>1</sup>

OVERTON<sup>2</sup> (ST. MARY).

Nov. 7th, 1871.

This church was reopened on the said day, after considerable restoration and improvement. It consists of a nave with aisles, chancel, and western tower, and all the portions that are not reconstructed are of late Perpendicular character. The tower, which is quite untouched, is a good specimen of plain Perpendicular, built of red sandstone, with embattled parapet and corner buttresses, but no division by string courses. There is a good west doorway, with flat arch and continuous mouldings, and hood on head corbels, above a two-light window; the belfry windows also of two lights; and at the north-east angle is a square turret for stair-

<sup>1</sup> Holt was in the diocese of Chester till 1861, when it was transferred to St. Asaph. In 1871-73 the church underwent a complete restoration at a cost of upwards of £4,000, the chancel being done by Mr. Christian at the cost of the Ecclesiastical Commissioners, the rest under the direction of Mr. Douglas of Chester. The brass above referred to is in the Crue Chapel, and engraved by Silvanus Crue to the memory of Thomas Crue, whose name is given in an acrostic formed by the initial letters of the verses.

<sup>2</sup> This parish until 1867 was a curacy under Bangor, and, with the rest of English Maelor, was in the diocese of Chester until 1861, when it was transferred to that of St. Asaph.

case rising above the parapet. There is a gabled chapel, like a transept, forming the east end of the north aisle, but ranging with it, the wall of the said aisle being modern. In this quasi-transept is a large late Perpendicular window of five lights, with Tudor-shaped arch and transom. All other windows are modern; those of the north aisle very poor; those of the south aisle better, Perpendicular, and of three lights. The tower arch to the nave is small and stilted, and unusually low. The arcades of the nave have each five arches, all of late Tudor form save the two western of each arcade, which are lower and narrower. The piers are all octagonal, with capitals, but the western pier on each side is a plain wall, whence rises the arch on the west, but on the east from a respond. This marks some change of plan. The chancel has been wholly rebuilt in plain Perpendicular character. The east window of five lights contains good modern stained glass, and there is a three-light window on the north and east. The chancel arch is new and pointed, on shafts with octagonal caps. The font small and poor.<sup>1</sup> The roof of the nave is a new one of timber, with hammer beams, and some quasi-clerestory windows, or rather dormers of two lights have been introduced in it. The uprights are supported on corbel shafts, which are much too large and conspicuous (being white), resting on the caps of the piers. The seats are all open and uniform, of pine. The organ is at the east end of the north aisle.

#### RHUABON (ST. MARY).

This church has a west tower, nave, chancel, and side-aisles. The tower is embattled, and has a two-light belfry window, apparently Perpendicular. The church has been much altered, the whole of the original arches and columns removed, and replaced by

<sup>1</sup> A new font was presented in 1872 by the friends and tenants of Mr. Edmund Peel, to commemorate the christening of his son.



plain pillars, and the greater part of the windows also modernised. At the west end of the aisles remain two Perpendicular windows ; and a very good one, of five lights, at the east end of the chancel, has a crocketed ogee canopy. There is an organ in the west gallery, and there are some tombs. In the north chapel of the chancel is an altar-tomb of alabaster of debased character. The sides have niches within which are weeping figures and angels with shields. On it are recumbent figures of a man in armour, with head in helmet and feet on a lion, and a lady, with an inscription which runs thus : "Orate pro a'i'a Joh'is ap Elis Eyton armigeri qui obiit vicesimo octavo die mensis Septembris an'o D'ni ..... Elizabeth Calfley uxoris ej' que obiit xj die mensis Junii Anno D'ni M<sup>o</sup>D<sup>o</sup>XXIV. Quor' a'i'abus propitietur Deus. Amen."

In the porch of Rhuabon Church are two old mutilated figures on slabs bearing shields. There is no distinction of chancel, and the north and south chapels have been rebuilt. The octagonal pillars of the arcades may be original, but the arches and clerestory are modern. There is a private chapel at the east end of each aisle, divided from the rest by Pointed arches on octagonal piers, and from the sacrarium by crocketed smaller arches which may not be original. The south wall is original, and the plaster has been removed ; but the windows are mostly modern, some not recent, though debased.

1869.

The original east window has been replaced by a less good Perpendicular one. The tower-arch is Pointed and continuous, but masked by the gallery. Some of the seats have been made open. The tower is of very poor Perpendicular. The belfry windows have a flamboyant look ; the west window is closed. The tower-arch is on pointed corbels.

1872.

The restoration has been completed. The arcades have been replaced ; five Pointed arches on pillars

alternately octagonal and circular ; also a new clere-story, of which the windows are alternately square-headed, and of spherical, triangular form. The roofs are all new. A chancel-arch is added on marble shafts, and a new east window.<sup>1</sup> The aisle-windows are new, Decorated, of three lights ; the organ removed to the south aisle, and the Wynnstay seat into the tower. A curious mural painting has been discovered in the south aisle, appearing to represent the corporal acts of mercy.<sup>2</sup>

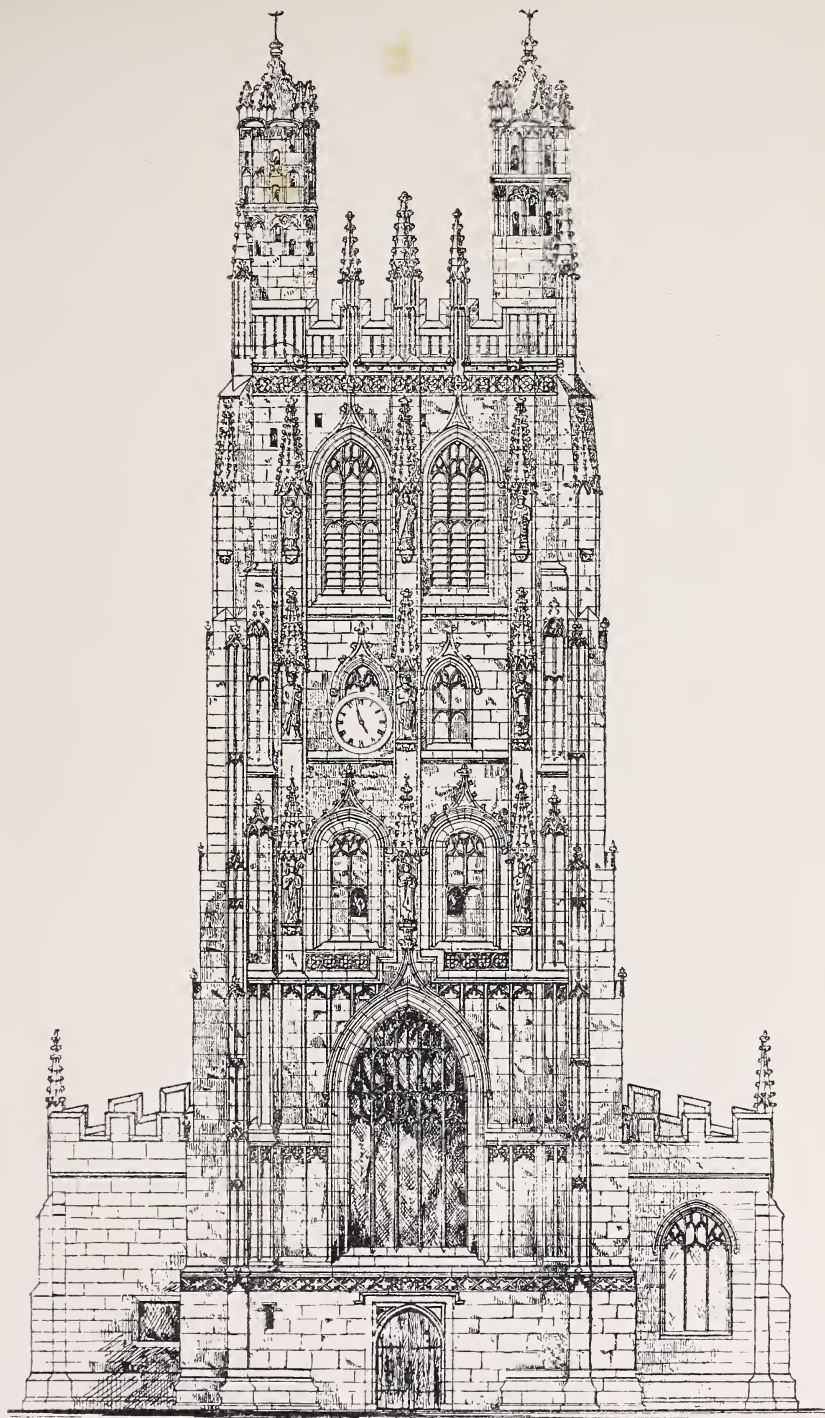
### WREXHAM (ST. GILES).<sup>3</sup>

This is a very fine Perpendicular church, the exterior most gorgeous, especially the tower, which is at the west end. The nave is long, and has side-aisles, but not the chancel, which is not large in proportion, and is singular in having a polygonal east end in a half hexagon. The tower is one of the richest in the kingdom. The whole of the exterior is embattled, and the buttresses are crowned with crocketed pinnacles. The windows of the aisles are all of four lights ; those of the clerestory are of rather inferior character, and have obtuse arches. The side-aisles are not carried quite to the west end of the nave, and the west end of the north aisle is occupied by a porch. The interior is spacious and imposing, though some of the effect is lost by the insertion of galleries in the aisles. The nave has six pointed arches on each side, springing from octagonal columns with capitals, which columns do not quite correspond with the richness of the other portions. Over each pier is a rich bracket or corbel

<sup>1</sup> This window has been filled in with stained glass by those connected, in the past and present, with Wynnstay, in memory of Miss Marie Nesta Williams Wynn.

<sup>2</sup> This has been renewed, and the mutilated figures above referred to removed from the porch to the Plas Madoc tombs on the north side of the church.

<sup>3</sup> The accompanying view of the fine tower is reduced, by permission, from Lloyd Williams and Underwood's excellent illustrations of the *Village Churches of Denbighshire*.



WREXHAM CHURCH TOWER.





in stone, which present various sculpture of foliage, heads, and angels bearing shields. The roof is boarded in paneled compartments, the ribs having foliated bosses at the points of intersection. There is some good tracery above the beams, and the spandrels rest on figures of angels. The aisles have plainer roofs, with corbels supporting the beams. The chancel arch is very singular, from the evident remains of stone tracery in its head, whence it seems probable that it was originally the east window, and that the chancel was subsequently added. On each side of it is a niche with very rich canopy. At the east end of each aisle is also a fine canopied niche. The chancel had, till lately, a gaudy modern altar piece, and the three east windows closed, but this has recently been corrected. On the south side of the chancel are three very rich sedilia with crocketed ogee canopies, feathering and foliation in the adjacent spaces. The windows in the chancel are of three lights; some fine niches were formerly in a great measure concealed. In the chancel are several modern monuments; one by Roubillac rather celebrated. There is also a brass eagle lectern. The pulpit and desk are of cast-iron, in a Gothic pattern, and unhappily placed so as to hide the altar. The tower arch very lofty and fine, and the ceiling within the tower has beautiful stone groining; within it is placed a considerable organ.<sup>1</sup>

<sup>1</sup> An effective restoration of the church was carried out in 1867 by Mr. B. Ferrey, when the galleries were removed from the north and south sides, and the whole suitably furnished; the Roubillac monument was transferred to the north wall, and a handsome, new pulpit presented by Mr. P. Walker, the Mayor, to which a subsequent Mayor added also a reading-desk.

*(To be continued.)*

## LLANDDERFEL PARISH REGISTERS.

### THE LLOYDS OF PALÈ AND OTHER FAMILIES.

AT the inspection of the Llandderfel parish registers by the members of the Cambrian Archæological Association, on the occasion of their meeting at Bala in 1884, a suggestion was thrown out by the Rev. Canon Thomas, with the view of obtaining a copy of the more interesting records. By the courtesy and kindness of the rector, the Rev. William Morgan, the local secretary has been enabled to act upon that suggestion.

The earliest register of baptisms, marriages, and burials of the parish of Llandderfel is dated 18th of November 1599, under the rectorship of William Kenrick, which extended from 1592 to 1640. The books are in a fair state of preservation. With a few partial exceptions, the entries in Register No. 1, the oldest, are not only legible, but present a wonderfully fresh appearance. A few of the earliest are in English, and the rest in Latin. Most of the writing in English is in the style of the period as to orthography and formation of the letters, but the greatest part of that in Latin is in both respects similar to the writing of the present day. Besides the usual entries, there are records relating to the church, boundaries of the glebe lands, undertakings at baptism to protect the parish from burden on the rates, clandestine marriages, mode of burial, and burial of friends in other parishes.

There is also an interesting account of a family within the parish, from the burial of a widow lady and the marriage of her granddaughter, heiress to the estate, in 1591, to the birth of the twelfth child, issue of the marriage, in 1624. The account gives the dates and places of birth of the children; states when, where, and by whom each child was baptized; the names and

residences of the sponsors ; and a few other particulars. The record is in English in the old style, occupies seven pages and a half of Register No. 1, and is placed between the portion allotted to marriages and that assigned to burials. The ink has become dull and indistinct, and several portions of the writing required close attention before the words could be deciphered.

As a passage of early date in a family history may be of interest to the readers of the *Archæologia*, the account last referred to has been selected as the subject of this communication.

*“Mariadges, Christenings and Burialls of the House of Paley.*

“Doulce vhr David ap Will’m widowe daughter and cohieere to David ap Will’m ap Eden of Mochnant late wief to John ap Ellice ap Howell and mother to Maurice ap John ap Ellice was buried at Llanthervell in her own pewe or gavell the last day of June 1591 She dyed at Paley on St. Peters day Ao p<sup>d</sup>

“Evan lloid Jeffrey sonne and heire of Jeffrey ap Evan lloid of Dyffryn Erethlyn in the P’ishe of Eglois vach in the Coun’ of Denbighe gen and margrett morice daughter and sole heire to morice ap John ap Ellice of Paley gen were married at llandtrillo in Edeirion on monday the twelf day of July being llanrhaidr in mochnant ffaire Eve 1591 and that the said Evan at the time of his m’iadge was juste xvj en yeres old and the said m’grett xi en yeares of age Ao p<sup>d</sup> and they were m’ied by Sr Evan lloid then Curate of llanthervel

“Elizabeth lloid daughter and first child to Evan lloid Jeffrey and m’grett morice was borne at Paley on Wednesday the xiith day of October 1597 and was christened at llanthervell by Sr Evan lloid then Curate there the xiiith day of the said moneth her godfather was her grandfather morice ap John ap Ellice and her godmothers were Elizabeth price daughter to m<sup>r</sup> Cadwaladr price of Rhiwlas & wief to m<sup>r</sup> John Owen of Caerberllan and Catrine Ed’s second wief to m<sup>r</sup> David lloid morgan of Crogen Ao p<sup>d</sup> wch Elizabeth lloid died at Paley aforesaid on palm Saturday the 4th of Aprill 1612 and was buried in her grandfathers pewe the 5th day of the said moneth of Aprill being palme Sonday m’d that llanthervell bridge was then downe and her body broughte to the Church over pont gilan Ao Dni 1612 Digwyl ddervel y claddwyd hi

“Jane lloid second child and daughter to Evan lloid Jeffrey

and the foresaid m'grett his wief was borne at Paley the xvth day of December 1599 being ffriday and was christened the xxth daie of the same moneth at llanthervell by Sr Edward Jones then Curate there her godfather was Richard Thelvall of branes and her godmothers Gwen lloid and Jane Thelvall her fathers ij sisters

"m'grett lloid daughter and third childe to Evan lloid Jeffrey and the said m'grett his wief was borne at Paley the 18th daie of Aprill 1601 being Satturday & was christened at llanthervell by the forenamed Edward Jones Clerke at service time on Sonday the 19th day of the same moneth her godfather was morgan ap John ap Robt lloid and her godmothers were m'grett Thelvall of Branes her fathers mother then wief to Richard Thelvall and Agnes vch David ap Thomas gruff afterwards wief to Edward ap Cadr: wch m'grett lloid dyed at Paley the 25th day of June 1602 and was buryed by the same Curate neere the comunion table in the chauncell of the same church

"Mary lloid daughter and fouerth childe to Evan lloid Jeffrey and the said m'grett his wief was borne at her fathers house in Egloisvach the xth day of ffebruary 1602 being xlvth or the last yeare of the reigne of Queene Elizabeth for her ma'tie died the 24th of March following and was christened at Eglois vach church by Roderick Evans clerke then vicar there the xith day of the same moneth her godfather was Will'm lloid ap harry and her godmothers Mary Owen wief to mr Robert holland of Penant Erethlyn and mary Williams daughter to Will'm prichard of Aberconway

"Allice lloid daughter and fieft child to Evan lloid Jeffrey and the said m'grett his wief was born at her fathers house in Eglois vach the 30th day of October 1605 and was cristened at Eglois vach Church the 3th day of november following by the foresaid Roderick Evans her godfather was mr Thomas lloid of llansannen and her godmothers Allice lloid then wief to Hughe holland gen and Allice vch Ievan lloid her fathers Aunte wief to Geffrey ap Robert of Cefnycoed m'd that the vth day of this moneth of 9b 1605 was the greate gunpowder treason intended at london.

"Jeffrey lloid eldest sonne and sixth childe to Evan lloid Jeffrey and m'grett his wif was born at his fathers house in Dyffryn Eglois vach the xiiiith daie of marche 1606 being Satturday and christened at the pishe church of Eglois vach by Rodericke Evanse the vjear there on Sonday the next day after his birth being the xiiiith day of the same moneth his godfathers were ffoulke holland of Groes Onnen and Jeffrey ap Robert of Cefnycoed gentlemen and his godmothers Elline vch Robert wyn



the vicar of Eglois vaches wif and Elline hookes wief to hugh David ap Jeffrey wch Jeffrey lloid was afterwards cruelly murdered at Dol y Clettwr in Rhewedog in m'ionethshire on St. John Babtists day the xxiiiith of June 1626 by Evan thomas al's Jockus or tiler son to thomas ap Jen'yn ap Jockus of glyn dowrdwy and thomas Roberts son to Robt ap hugh Vaine of St. Assaphe then both resident at Rhewedog house the cause of the murder was never knowen the maner tooe lamentable to sett downe upon wch fact both the malef'ors fledd and the tiler being wthin fewe dayes after at goytre in llang'adr in Chirke land taken & brought before Sr Thomas middelton who sent him to go to Wrexh'm goale and on his way he caste himself ov' new bridge upon dee betwene Chirke and Rhuabon and being drowned and taken up his villanous desparte carcase lyeth buried at the bridge end pierced throwe wth an oken stake tooe small punishment for such a wicked murdrer thother villain flying to london was there likewise taken by Evan lloid Jeffrey the p murdreds father and brought to tryall and by countenance of ffreinds was found giltye but of manslaughter God forgive them that did it & bringe the cause to light and noe doubt but God will disclose all murderers in time for the innocent blood cryeth for Reveng wch only belongeth to God Jeffrey lloid having nine wounds upon his body p'sented by the Coron'rs Enqueste whereof one mortall upon his head to the braines given him on the backside of the scull with the butt end of a ffowling peece and his necke bone broken the rest in his thighes and legge was buried in his grandfather maurice ap John ap Ellice grave in Paley pewe close to the wall the xxviith day of the said moneth of June 1626 by m<sup>r</sup> Will'm Kenricke Rector of llanthervell after a good ffunerall sermon preached by m<sup>r</sup> Richard Lewis Chaplaine to the right ho'ble William Erle of Pembroke and then vicar of llandrillo in Edeirnion uppon this text oute of Genesis viz. Caine Caine ubi est Abel frater tuus &c. et hoc in perpetua' lamentabilis ejus mortem remanere devoc... p' hunc librum in scriptis testatur.

"Gwen lloid daughter and seaventh childe to Evan lloid Jeffrey and m'grett his wif was borne (in the seaventh moneth of her adge in the wombe) at her fathers house in Eglois vach the xxxth day of December being ffriday Ao dni 1608 about cock crowing and christened afore day by candlelight because she was weake by Rodericke Evanse the vicar her godfather was Griffith David lloid her godmothers gwen lloid of Groes onnen wief to ffoulke holland & gwen lloid of Tanyrallt her fathers sister wief to Jeffrey Owen gen.

"Elizabeth lloid second, daughter and eighth child to Evan

lloid Jeffrey and m'grett his wif was borne at Paley on Satturday the laste day of May 1612 and was christened the next day at service time being Whitsonday the firste of June 1612 by m<sup>r</sup> Kenrick her godfathers were Cadr Watkin & Edward Cadr her godmothers m'grett meyricke wif to morgan lloid of Crogen & her Aunte Ellen vch John ap Ellice m'd that she was named Elizabeth in remembrance of her eldest sister Elizabeth that was buried upon palm Sonday before Ao p<sup>d</sup>

"Catrine lloid daughter and nienth childe to Evan lloid Jeffrey and m'grett his wief was born at Dyffryn Eglois vach on Monday the 25th of September 1615 being Monday afore michmas day wch fell out to be ffriday and was christened on tuesday the 26th of the same moneth by Rodericke Evanse the vicar her godfather hughe holland of Penant & her godmothers Catrine lloid of nant y Kamas & her fathers Aunte Grissel hooks

.....

"Barbara lloid daughter and tenth childe to Evan lloid Jeffrey and m'grett his wief was born at Dyffryn Eglois vach..... 24th day of ffebruary being monday and St. Mathias daie about cockcrowing & was christened the same day by Roderick Evanse her godfather Will'm holland of cefn y coed her godmothers Eline wen will'ms gm' ap Jeffreys wief and Catrine wch.....wief to Evan lloid y brane but she was named Barbara at the quest of Barbara Smith wief to John Prichard linen Draper of Denbighe whoe desired to have her christened after her name

"Maurice lloid second son and eleventh childe to Evan lloid Jeffrey and m'grett his wief was born at Paley the xth day of January 1618 being Sonday before Epiphany a little before midnight and was christened by m<sup>r</sup> Kenricke on tuesday following being the xiiith day of the same moneth his godfathers maurice lloid of Cowny and thomas ap John ap Elizec his godmother grace lloid wief to Roland Elizec esq m'd that this yeare the fflashing blasing starre appd in the skye Ao p<sup>d</sup> 1618

"Dorothie lloid daughter and twelfth childe to Evan lloid Jeffrey & m'grett his wief was born at Paley the xxvjth day of Auguste being thursday about three of the clock in the afternoone Ao dni 1624 and was christened on monday following being the xxxth day of the same moneth by m<sup>r</sup> Kenricke her godfather was hwwfrey Jones als thomas and her godmothers Dorotie meyricke wief to w' hwwfrey and grace vch thomas ap John ap Elizec m'd that m<sup>r</sup> Herbert vachan was borne the laste of July before Ao p<sup>d</sup> 1624."

In the foregoing history, the character of the handwriting is throughout uniform, and, when compared

with that of the customary entries, somewhat peculiar. From these characteristics, taken in connection with the fact that the tragical end of Jeffrey Lloyd forms part of the narrative, it may be inferred that the whole account was written by the same hand, about the same time, and that not earlier than the date of Jeffrey Lloyd's murder in 1626. By bearing in mind that the whole must have been composed at a later period than any of the events recorded, all seeming anachronisms will be avoided. The early age of the bride, whilst it cannot fail to strike the reader as remarkable, affords an explanation of the unusually long period between her marriage in 1591 and the birth of the last child in 1624. At the same time, the length of the interval, coupled with the birth of the first child in 1597, confirms the correctness of the reading of her age as being only eleven years.

There is reason to believe that matrimonial alliances in childhood were not rare in those days. In the *Oswestry Advertiser* of the 18th of March 1885, occurs a paragraph in which Mr. J. P. Earwaker, at a meeting of the Lancashire and Cheshire Antiquarian Society, mentions certain early marriages illustrative of the bygone social life of Cheshire. In 1562, Margery Vernon, between the age of nine and ten, was married to Rendle More, who was two years younger. Isabel Orrell, seven years, married in Turton Chapel to a bridegroom of the age of five or six. At Leigh Church, Gilbert Gerard, five years, and Emma Talbot, who was not six years old. John Rigmarden, at the age of three, was married to a bride of five. A daughter of Sir William Brereton was married at the age of two to a husband who was a year older than herself. If there was no ratification of the marriage when years of consent were attained—twelve for the girl and fourteen for the boy—it might be dissolved.

It may be noted that clerks in Holy Orders were addressed Mr. or Sir, but not Reverend; that infants were taken to church on the second day after birth, or

earlier, to be baptized ; and that the interval between death and burial was equally short, as in the case of Elizabeth Lloyd.

It is interesting to observe that Llanrhaiadr Mochnant Fair, held to this day on the second Tuesday in July, was held on the same day as far back as 1591 ; and that as at present, so in 1612, the 5th of April was dedicated to St. Dervel, as further appears in the register of burials :— “ Elizabeth Lloyd filia Evani Lloyd Jeffrey sepulta fuit in ecclesia perochiali de Llandervell Quinto die Aprilis dieq' Dominica Palmarum Dieq' Festo Dervell Dicato Annoque Redempti Orbis 1612. Annoq' Regis Jacobi Decimo.”

The statement that Llandderfel bridge was down in 1612 is incidentally and impliedly confirmed by the registration of Elizabeth Lloyd of Crogen, who, instead of being taken to Llandderfel Church, is said to have been baptized in Llandrillo Church, “ causa fluminis octavo die Martii Dieq' Solis Anno 1611.” At that time the 8th of March 1611 and the 5th of April 1612, were within a month of each other.

Rhewedog, the scene of Jeffrey Lloyd's murder, is the name of a township adjoining the township of Selwrn, in which Palè is situate. The burial of Jeffrey Lloyd is recorded in Mr. Kenrick's handwriting in the following terms :—

“ Gatfridus Lloyd Adolescens et Generosus Hæres de Pala occisus et trucidatus sepult' fuit in eccl'ia cu' majoribus suis vicesimo Septimo die Junii dieq' Martis Anno Dni 1626.

“ Ante peroptatos primæ lanuginis Annos  
Gatfridus superas Lloidus migravit ad oras.”

“ The flashing blasing starre”, said to have appeared in the year of Maurice Lloyd's birth, was doubtless the comet to which Longomontanus refers as having been observed on December 10th, 1618, with a tail above 100 deg. in length.

Roderick Evans is described as Vicar of Eglwysfach



when he christened Barbara Lloyd on the day of her birth, which ceremony, although the year is not mentioned, must have been performed in 1616. That Barbara Lloyd was born in 1616 is sufficiently clear from the facts that the event took place on a Monday, 24th February, after the birth of Catrine, 25th Sept. 1615, and before that of Maurice, 10th Jan. 1618, and that 24th Feb. fell on a Monday in 1616, but on a Tuesday in 1617, the only other possible year. The year is fixed as above on the strength of a rule of general application for ascertaining the day of the week on which any day of a month will fall, and which will be found explained at the end of this paper. In virtue of the same rule a few corrections might be made in respect of the weekdays of certain days of the month relating to the births or baptisms of Jane Lloyd, Elizabeth Lloyd second, Jeffrey Lloyd, and Maurice Lloyd.

Of the history of some of the houses and families subsequent to the period of the record, the following particulars may be given. Palè has been in the possession of the same family down to a recent date. In 1863 the last male heir, Mr. David Maurice Lloyd, died after devising the estate to trustees, with power of sale, for the benefit of his daughters. That power was exercised some sixteen years since, when the property passed to Mr. H. Robertson, M.P. Four of the daughters survive, of whom the eldest is married to Dr. R. O. Jones of Bala, and the second to Mr. George Cruddas of Newton Leys, Derbyshire.

Rhiwlas, which forms so attractive an object from Bala Bridge, is still the seat of a descendant of Mr. Cadwaladr Price, in the person of Mr. Richard John Lloyd Price, the owner of the largest landed estate in the county. Mr. Price acted as chairman of the local committee at the recent visit of the Association to Bala, and hospitably entertained the members on the occasion at the old mansion of Rhiwaedog.

Caerberllan, which is situate in the parish of Llanfi-

hangel y Pennant, the then seat of Mr. John Owen, to whom Mr. Cadwaladr Price's daughter Elizabeth was married, passed out of the Owen family into other hands only within the last few years.

Crogen, the ancient seat of the Lloyds, from whom the family name of Lord Mostyn is derived, was sold within the first third of this century by the late Mr. Bell Lloyd, and is now the property of the Earl of Dudley.

Thelwall, a name still known in Denbighshire, is no longer to be found in Merionethshire. Richard Thelwall is said to have been of Branes in 1599 and 1601. From the following affectionate tribute to the memory of his friend by Mr. Kenrick, it may be inferred that the owner of the place was a Mr. Branes, and that Mr. Thelwall occupied the residence whilst the owner was a minor. "*Morgan Branes de Branes perochia de Llandrillo Amicus meus familiaris et singularis obiit apud Branes in Aedibus suis Decimo quarto die Julii dieq' Jovis & sepultus fuit in sepulchro Patrum suorum in ecclesia de Llandrillo decimo sexto Julii dieq' Saturni Anno Aetatis suæ Tricesimo secundo Anno D'ni 1614.*"

At the period in question, Meyrick was the name of one of the leading families in the vale of Edeirnion. Within the present century the estate has been sold, and the heir-at-law is now earning his livelihood by breaking in and training horses.

The Hollands of the neighbourhood of Conway formed one of the numerous branches of the family which were to be found in Lancashire, Cheshire, Carnarvonshire, Anglesey, and Merionethshire. The original stock is said to have come over from Normandy and to have settled in Kent. Whether there is now any living representative of one or other of the four Hollands near Conway, the writer is not informed. Mr. Samuel Holland, M.P. for Merionethshire, belongs to the Cheshire branch.

There is no monument to the memory of Mr. Kenrick except that furnished by the Registers. From his

name he was probably one of the Kenricks of Nant-clwyd, who in years gone by owned landed property in the parish. His death and burial are recorded in Register No. 3, fol. 19, in these terms: "Gulielmus Kenrick Rector de Llandervel et totius Academiæ in Artibus magister obiit in Xp'o et sepultus fuit ib'm primo die octobris Anno supradicto"; which year was 1640.

The rule referred to for ascertaining the day of the week on which any day of a month will fall consists in committing to memory the old couplet,

"At Dover Dwells George Brown Esquire,  
Good Christian Friend And David Friar."

The couplet contains twelve words, one for each month in order, beginning with January. The initial letter of each word corresponds with the 1st of the month represented by the word. The key to the use of the rule is the knowledge of the Sunday letter for the year, which this year (1885) is D.

Example 1.—On what day of the week will August 10 fall this year? C, the first letter of "Christian", stands for August 1. But C is the letter or day before D; that is, C, the 1st of August, is a Saturday. The calculation is instantaneous that August 10 will be on a Monday.

Example 2.—On what day of the week will June 17 fall? E, the initial of "Esquire", stands for 1st of June. But E is the day after D, *i.e.*, Monday; hence June 17 will be on a Wednesday.

The above rule, slightly varied, appeared in *The Times* a few years ago.

It should be observed that every leap-year has two Sunday letters,—one for the first two months, and the other for the remaining ten. 1884 being a leap-year had F as a Sunday letter for January and February, and E for all the months from March to December, both inclusive.

The Sunday letter of any year may also be ascer-

tained by a simple and easy method whenever the day of a month in that year is given together with the day of the week.

Example.—Let the 12th of July 1591 be a Monday, then the 1st must have fallen on a Thursday. But the letter G in “Good” stands for 1st of July; then G in that year is Thursday, A Friday, B Saturday and C Sunday; C, therefore, is the Sunday letter of 1591. In like manner, with similar data, the Sunday letter of any year may be deduced.

As the Gregorian reformation of the calendar was not adopted in Great Britain before 1752, the older Registers of the parish were kept according to the old style. The Sunday letters deduced from the entries therein are those of the old style, and have been verified as such from a table of Dominical Letters. It must not be overlooked that before 1st of January 1752 the legal year began on the 25th of March. The importance of attending to this point will be evident by referring to the date of Alice Lloyd’s birth on the 30th of October 1605, and to that of Jeffrey Lloyd’s on the 13th of March 1606, and measuring the length of the interval between those two dates according as the year is supposed to begin on the 25th of March or on the 1st of January. In the one case the interval will be upwards of sixteen months, in the other not more than four months and a half. A similar remark applies to the extent of the interval between the 8th of March 1611 and the 5th of April 1612.

With regard to the months covered by a Sunday letter when the year commenced on the 25th of March, it may, it is thought, be taken as established, from a careful examination of the old Registers, that the year of a Sunday letter extended from 1st January to 31st December, and not from one 25th of March to another. In ordinary years, January and February to 24th of March of one year took the Sunday letter of the year commencing on the morrow, viz., 25th of March. In leap-years the first of the two Sunday letters applied



to the last two months, viz. January and February of the previous year; and the second letter began to run from the 1st of March to 31st December of that leap-year. For example, G and F were the Sunday letters of the leap-year 1616. G applied to January and February 1615, and F thence to 31st December 1616. The Sunday letter of January and February to 24th of March 1616 was E, being that of the year commencing 25th March, and ending 31st December 1617.

Since parish registers usually give both day of the month and day of the week in any year, by duly weighing the considerations suggested, it becomes comparatively easy to correct errors of, or verify, dates in such records without the inconvenience of having recourse to tables or almanacks.

OWEN RICHARDS.

Vronheulog. 11th May 1885.

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## THE PORIVS STONE.

It is with something of compunction that I have ventured to call in question the reading which has been so long accepted as the true rendering of this inscription :

PORIVS  
HIC IN TVMVLO IACIT  
HOMO XPIANVS FVIT.<sup>1</sup>

Mr. Longueville Jones' rubbings and Professor Westwood's skill in deciphering inscriptions seemed to have set the question at rest, and the reading itself has acquired such a deep interest as a very early Christian memorial, that it looks almost like sacrilege to throw any doubt upon it. That this is not the present reading, however, is evident to any one who will carefully examine the stone itself; and it appears to me more and more doubtful whether it ever was the correct one.

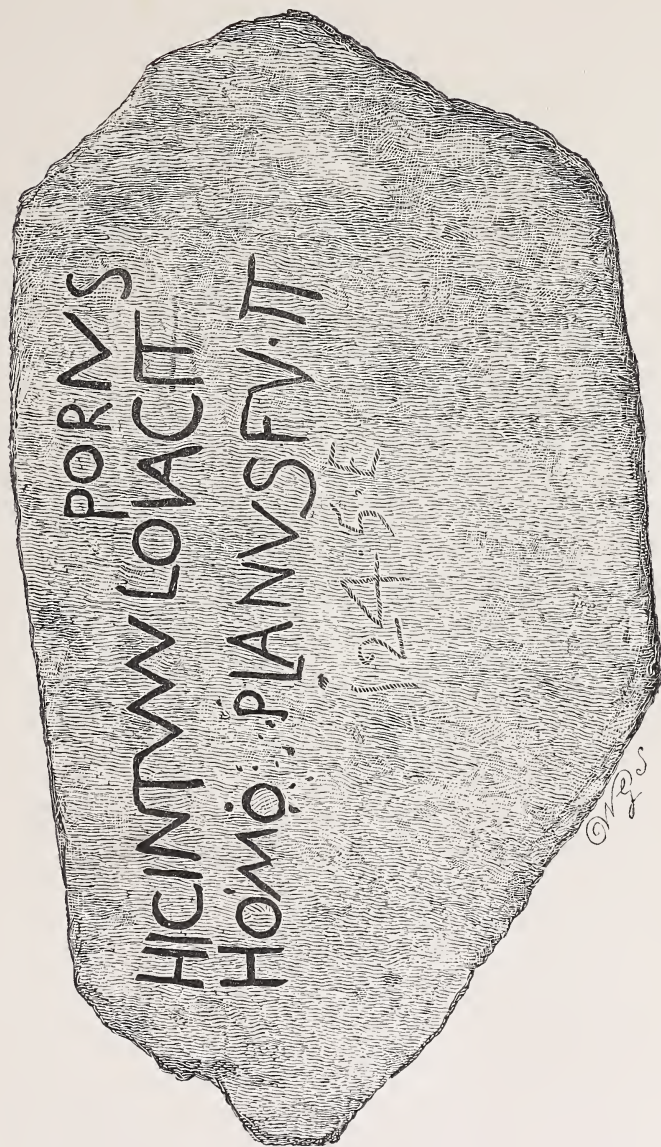
<sup>1</sup> *Lap. Wallace*, p. 161.

I refer, of course, to the word XPIANVS in the lowest line.

On June 4th, last year, I made an inspection of this stone, but was unable to take a rubbing as I had no materials with me. I made, however, a very careful note of the lettering, inasmuch as instead of the accepted XPIANVS, it appeared to me to be simply PLANVS, whatever the meaning of the word might be. On communicating this result to two or three expert friends I was met with considerable incredulity, and the matter remained *sub judice* until the Annual Meeting at Bala in August. On that occasion a visit was made to the place during the excursion from Trawsfynydd to Dolgelley, careful rubbings were taken, and a sketch made by Mr. Worthington G. Smith with the aid of the camera. The result is given in the accompanying woodcut, where the word in dispute is unmistakably PLANVS.

Professor Westwood, in his valuable work, the *Lapidarium Walliæ*, gives a brief notice of earlier readings, from which we see a great diversity of opinion had existed as to the disputed word. Robert Vaughan of Hengwrt (1592-1666), the earliest to record a notice of it, read XRIANVS; Edward Lhuyd, in Gibson's *Camden*, p. 662, RIANUS; Pennant, *Tours in Wales*, ii, p. 256, PIANVS; Jones (*History of Wales*), including part of HOMO (MEI)RIANVS. Pennant adds, "some have supposed the P to have been an R, and the words to have been CHRISTIANVS FVIT; but whatsoever the letter in dispute might have been, there certainly never was room between HOMO and the next word for the letters CHRIS."

Professor Westwood, however, meets this objection by suggesting "that the difficulty has arisen from the curious conjunction between the first two upright strokes not having been clearly understood. This conjunctural character represents, in fact, an x of the Anglo-Saxon form, whereof the left hand portion also forms the loop of a p; the p and x and i following



THE PORIUS STONE.





being equivalent to the monogrammatic contraction of the name of Christ, and enabling us to read the third line as 'Homo Christianus fuit' (he was a Christian man)."

Unfortunately, however, there are serious difficulties in the way of this explanation. In the first place, the Greek monogram form, PX, seems hardly to be in place as a prefix to a full Latin termination; and even if it were, we should expect the order reversed, and look rather for XP. In the next place there does not appear to be any indication whatever on the stone of this "curious conjunction", or of there ever having been any such. Moreover, the foot of the L is not any recent addition. It is of the same smoothness of incision and date as the rest of the letter; and that it has existed as long as any notice of the stone goes back is evident from its having been mistaken by Vaughan and Lhuyd for the lower limb of the P, thus converting it into their R. The former, indeed, has prefixed an X to the R (not P); but must have supplied it to fill the space in front, not from an Anglo-Saxon X. This space, however, is only marked by a few irregular dots which do not take the form of X at all.

On these grounds, therefore, we feel constrained to read the line as simply HOMO PLANVS FVIT; and we shall be grateful to any member who will explain the meaning of the word PLANVS in this connexion.

Another word read differently has been PORIVS as EPORIVS, equivalent to EBORIVS, and a connexion drawn out between him of Merioneth and him of York; but the stone itself contradicts such a hypothesis.

We have taken no notice of the fourth line as it is palpably and confessedly a comparatively recent addition.

D. R. T.

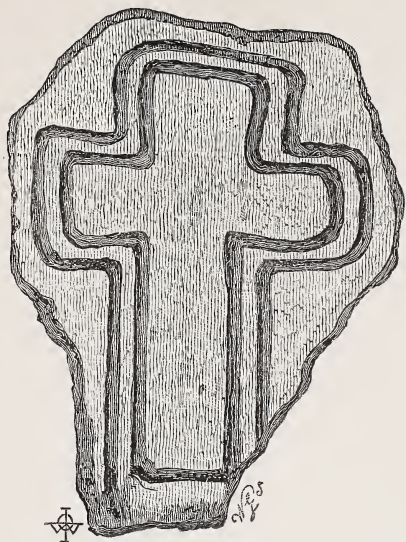
## FURTHER NOTES ON ANCIENT INSCRIBED AND SCULPTURED STONES.

### CROSSED STONE NEAR GOODWIC.

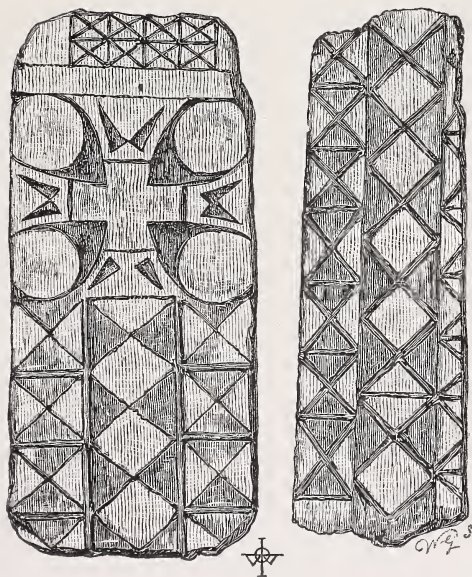
IN one of the excursions made by the members of the Cambrian Archæological Association during the Meeting at Fishguard in 1883, after passing through the village of Goodwic, and on the high ground about half way towards Llanwnda, the party arrived at a cross-road, the four angles of which, as we were informed on the spot, had originally been marked by four flat stones, one at each angle, on each of which was carved the figure of a cross. One only of these stones now remains *in situ*, at the south-east angle of the junction of the roads, the three others having either been broken up or removed, possibly to Llanwnda Church, and fixed on the outside of the walls of the sacred edifice.

As is so common in the district with these crossed stones, the one in question was found fixed upright into the bank, which it served well partially to support. It is of an irregular, oval shape, broken off at the bottom on the right side, measuring 28 inches by 18, and having a very rudely shaped cross inscribed on the face, formed of double, incised, parallel lines, the angles of the arms and top being rounded off. In its very simple form it differs from any of the crosses figured in my *Lapidarium Walliæ*.

We were informed that another stone marked with a cross, still undescribed, was used in making a bridge across the road, a short distance west, beyond Llanwnda, the incised side being turned downwards. Mr. Romilly Allen endeavoured to examine this stone, but from its unsatisfactory position he was not able to determine the form of the cross.



CROSSED STONE NEAR GOODWIC.

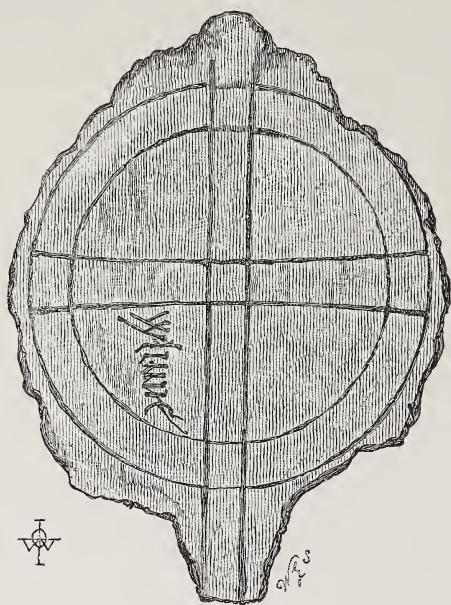


SCULPTURED STONES AT LLANDEW CHURCH.









YLLWNE

SCULPTURED STONE AT LLANDEW CHURCH, WITH INSCRIPTION.

SCULPTURED STONES AT LLANDDEW CHURCH,  
NEAR BRECON.

The church of Llanddew is one of the oldest in the county of Brecknockshire, and is historically interesting as the parish church of Giraldus Cambrensis, with whom it is associated in some of the most stirring and interesting episodes in his eventful history. It was here, in 1187, that Archbishop Baldwin commenced his crusading mission through Wales, "the Word of the Lord being preached at Llanddew". Giraldus accompanied the Archbishop in his tour through South Wales.

"The church is a massive structure of the thirteenth century, cruciform, with lancet-windows. It is severely plain, but perfect in design, as has been well observed by one of our best authorities in speaking of it in the *Archæologia Cambrensis*. The long chancel with its three lancets on each side, its eastern triplet, its trefoil-headed priest's door, is unsurpassed for the perfect combination of perfect plainness with perfect excellence."

By the exertions of the Rev. I. Lane Davies, the Vicar, the restoration of the church was commenced in the summer of 1883, in the course of which additional proofs of its antiquity were discovered. Underneath the whitewash on the chancel-walls traces of illuminations and sacred texts were discovered. On the north wall were portions of the Lord's Prayer in Welsh, the characters and spelling clearly pointing to a period not much later, if any, than that in which the Bible was translated into the Welsh language; and on the intersection of the south transept, just above the squint, were found the faded remains of a well executed fresco of an angelic form.

The Vicar was good enough to forward to me sketches and rubbings of two carved stones ornamented with lozenge-shaped devices, accompanying, on the larger fragment, the representation of a Maltese-formed cross

with dilated ends to the limbs, which at some former period had been used as the top-stones of the quoins carrying the coping of the east gable of the church, and which had plainly been hammer-dressed on three sides.

The larger and more perfect of these two fragments measures 30 inches by 14 ; and the other, which has a portion of the right hand ornament cut away, is 30 inches by 9. The ornament of the two portions is continuous, and incised to the depth of three-quarters of an inch ; so that the stone, when unbroken, must have been 5 feet long by probably 18 inches wide ; whence it may be conjectured either that it was an upright cross with a long stem, or a coffin-lid. As, however, the stones were at least a foot thick, the former suggestion seems the more probable. The ornament is very peculiar, and unlike any other discovered in Wales, bearing a slight resemblance, in the numerous lozenges and square spaces into which it is divided, to the Llowes Cross. (*Lapid. Wall.*, Pl. 73.) The form of the cross, in the upper portion of the larger piece, is also very peculiar, the ends of the limbs being marked with triangular incisions which might possibly have been intended rudely to represent the nails with which the Crucified was fixed to the cross. Over the head of the cross a small triangular space occupying the place of the *titulus* is marked with slender diagonal and straight lines, forming a smaller series of lozenges. Between this and the top of the cross is a space formed by a trough cut to receive the coping. As the sculpture on the smaller portion is *across* the natural bedding of the stone, whilst it is *on* it on the larger piece, it is probable, as suggested to me by Mr. J. R. Cobb (to whom I am indebted for a knowledge of these and numerous other sculptured stones) that the stone was originally sculptured on each side, thus supporting the idea that it was originally an upright pillar or churchyard-cross.

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Mr. Cobb also kindly sent me rubbings of another stone which had been built into the wall of the south



transept, which, from its character, has been supposed to be pre-Norman. This stone is oval in shape, 20 inches long by 12 wide ; its face is very uneven and scaly, clearly not having been dressed or rubbed before the cross was cut, as the lines of the latter are continued over the inequalities. The cross is very plain, and formed of double parallel lines surrounded by double circular lines, resembling that of the Trallong Stone (*Lap. Wall.*, Pl. 36). The lower part of the stem of the cross seems to have been cut off, and within one of the lower spaces between the arms of the cross is an inscription consisting of only six letters, which, however, are palæographically of considerable interest, and are separately represented in the smaller of the adjoining woodcuts. The first two letters resemble two y y ; but I consider them to represent a w. The next tall letter is joined by a short oblique stroke to the outer line of the second y, and being conjoined with it forms, as I believe, a capital A. This is followed by an L with the bottom stroke oblique. Then follow four straight strokes which are somewhat blurred in the lower part. These seem to me to represent MI, followed by a curved stroke and oblique dash, which I presume are a terminal e=wALmie. The letters are formed of slender, simple, incised lines about two-thirds of an inch long. I should suppose they may be of the eleventh or twelfth century.

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Mr. Cobb has also sent me a drawing of another interesting stone which, *inverted*, was placed as a finial at the point of the east gable ; but which, when examined, must evidently have been used as a piscina, being too small for a font. The larger, upper part (on which it rested upon the gable) is quadrangular, being 9 inches square, with a cable-moulding round the top edge, and another similar cable about 6 inches lower. The lower portion of this capital, as it might be called, is 3 inches deep, formed into wide scallops ; and the

basal portion, or stem of the structure, is quadrilobed, measuring 7 inches across the widest part, and 5 inches between the sunk part of the lobes. The upper part has a well formed cistern, 5 inches square, gradually diminishing to a hole  $1\frac{1}{2}$  inch in diameter, which passes out on a curve to the back, or apparently unsculptured side, at the junction of the capital with the basal pillar. As placed, reversed, on the gable, the cistern and hole had no function whatever. Three of the semicircular lobes of the support plainly show sculpture, but are very much weathered. The present piscinal recess in the chancel is very ill formed, and it is pretty clear that it was once square. If square, it would hold this stone; but the drain in the stone would not fit. It may, however, be further suggested that this was a holy water stoup, or was connected with the font, and used in the office of holy baptism as a receptacle for the water which had escaped from the head of the baptised infant,—a use of which other analogous instances have been traced by my niece, Miss E. Swann, whose elaborate memoir on the subject will, I trust, shortly be published.

I. O. WESTWOOD.

Oxford. May 1885.

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EXTRACTS FROM A MS. OF ANCIENT DATE,  
GIVING SOME CUSTOMS AND USAGES  
IN NORTH WALES.

IF there be a “Ffynnon Vair” (Well of our Lady) or other saint in the parish, the water for baptism in the font is fetched from thence. Old women are very fond of washing their eyes with the water after baptism.

At the delivery of bread and wine at the sacrament, several before they receive the bread or cup, though held out to them, will flourish a little with their thumbs to their faces, something like making the figure

of a cross. They (the women, mostly), when they say their prayers on their first coming into church, will do the same.

The Sunday after marriage they come to church with their friends and relations; with splendid appearance, the clerk of the church, primary, shall place the groom and bride in a most humble seat. After church is over, with the fiddlers before them, they run to all the ale-houses in the town. [Eglwysfach.]

When they bless another, they are very apt to add to the blessing of God the *Blessing of White Mary*.

Christmas Plygain.—Upon Christmas Day, in the morning, about three o'clock, most of the parishioners meet in the church, and after prayer and a sermon, they continue there singing psalms and Welsh hymns with great devotion and earnestness till broad day; and if any, through age or infirmity, are disabled coming to church they never fail to have prayers and carols, on our Saviour's Nativity, at home. [Llanbrynmair.]

Women draw the tenth pole out of the hedge on St. Paul's day, in order to know before-hand whether they shall have a crooked or straight husband. Pawl-fign both. [St. George.]

The custom of heaving upon Monday and Tuesday in Easter week.—On Monday the young men go about the town and country from house to house, with a fiddler playing before them, to heave the women. Upon Tuesday the women heave the men in like manner. [Llangollen.]

No farmer dare to hold his team on St. Mark's day, because (as they believe) one man's team was marked (that did work on that day) with the loss of an ox. [St. George.]

Custom of strewing green herbs and flowers at their doors upon Corpus Christi Festival. [Llanasaph.]

On Thursday after Trinity Sunday, which they call dydd Iau Duw or dydd gwyl Dduw, on y<sup>e</sup> eve before, they strew a lot of fern before their doors, called Rhedyn Mair. [Caerwys.]

Custom of sticking St. John's wort over their doors and windows upon the Eve of St. John the Baptist. [Llanfair.]

Small bonfire, which the Welsh term "Tân Buchas", on the eve of St. John Baptist day. [Darowen.]

The custom upon All Saints' Eve of making a great fire, called Coelcerth, when every family, about an hour in the night, make a great bonfire in the most conspicuous place near the house: and when the fire is about quite extinguished, every one throweth a white stone into the ashes, having first marked it, and having said their prayers round the fire. In the morning as soon as they are up, they come to search out the stones; and if either of them is found wanting, they have a notion that the person who threw it in will die before he sees another All Saints' Eve. [Llanbrynmair.]

Custom of distributing seed cakes upon All Saints' Day, at the receiving of which the poor pray to God to bless the next crop of wheat. [Llanasaph.]

The night before a dead body is to be interred the friends and neighbours of the deceased resort to the house the corpse is in, each bringing with them some small piece of meat, bread, or drink (if the family be something poor); but more especially candles, whatever the family is; and this night is called Wyl Nos, whereby the country people seem to mean a Watching Night; their going to such a house they say is "i wilio'r corph", *i.e.*, to watch the corpse. But "wylo" signifies to weep and lament, and so "wyl nos" may be a night of lamentations. While they stay together on these nights they are either singing psalms or reading some part of the holy scriptures. [Llanycil.]

Whenever anybody comes into the room where a dead corpse lyes, especially the wyl nos and the day of its interment, the first thing he does, he falls upon his knees by the corpse, and saith the Lord's Prayer. [Llanycil custom.]

Pence and half-pence (in lieu of little rolls of bread, which heretofore generally, and by some still are given



on these occasions) are now distributed to the poor who flock in great numbers to the house of the deceased before the corpse is brought out. [Ysceifiog custom.]

When the corpse is brought out of the house, laid upon the bier, and covered before it be taken up, the next of kin to the deceased—widow, mother, daughter, or cosin (never done by a man)—gives across over the corpse to one of the poorest neighbors two or three little loaves of bread and a cheese with a piece of money stuck in it, and then a new wooden cup of drink (all which things are brought upon a large dish and reached over the corpse to the poor body, who returns thanks for them, and blesses God for the happiness of the soul of his friend or neighbour departed), [Llangollen], which some will require the poor body that receives it immediately to drink a little of. When this is done, the minister (if present) saith the Lord's Prayer, and then they get forward toward church. [Llanycil.]

And all along from the house to ye churchyard, at every cross way, the bier is laid down and the Lord's Prayer rehearsed; and so, when they come first into the churchyard, before any of the verses appointed in the service be said. [Yskeifiog.]

Some particular places were called "Resting Places". At church nothing is done but as directed by the Rubric, besides that Evening Service is read with the office of the Buriall. [Llanycil.]

At those words, "we commit this body to the ground", the minister holds the spade and throws in the earth first.

At Dimeirchion there is a Custom of ringing a little bell before the corpse from the house to ye churchyard.

When a corpse is carried to church from any part of the town, the bearers take care to carry it so that the cross may be on their right hand, though the way be hester (nearer) and it be less trouble to go on the other side; nor will they bring the corpse to the churchyard any other way but through the south gate, singing

psalms on the way as the corpse is entered into church. The minister goes to the altar and there saith the Lord's Prayer, with one of the prayers appointed to be read at the grave, after which the congregation offer upon the altar, or on a little board for that purpose fixed to the rails of the altar, their benevolence to the officiating minister. A friend of the deceased is appointed to stand at the altar, observing who gives and how much. When all have given, he tells the money with the minister, and signifies the sum to the congregation, thanking them all for their goodwill.

The people kneel and say the Lord's Prayer on the graves of their lately deceased friends for some Sundays after their interment, and this is done generally upon their first coming into y<sup>e</sup> church, and after that they dress the grave with flowers. [Llanvechan.]

In the church there is a general spitting; they usually spit at the name of the Devil or any of his synonyme, and smite their breasts at the name of Judas.

NOTITIA.

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We have reprinted the above "Extracts" from the *Rhyl Journal* for Nov. 22nd, 1884, because they comprise a highly interesting list of old customs, some of which, indeed, still linger among us. From the localities named it is evident that they relate to the diocese of St. Asaph, and they look as if they were taken from the Returns of Rural Deans on some of the ecclesiastical uses of their parishes. The probable date may be the earlier half of the last century. Many of the customs are very curious, for different reasons. The throwing of white stones into the Coelcerth and the drawing of the Pawl-fign were probably survivals of heathen practices, though the former may have been spiritualised by association with the Christian doctrine of living stones in the heavenly temple. This seems to have been the case with the custom of "heaving", which was evidently associated with the Resurrection, first of our Lord, and then of all, male and female.

A similar association, or acted parable, may be observed in the gift of seed cakes and the prayer for the crops of wheat ; in the "Pawl" of St. Paul's Day and the "St. John's Wort" of the Baptist's day. Why "Rhedyn Mair" (Fern) should be strewed on "Dydd Gwyl Duw" (the festival of God), or why the day should be so called, looks more difficult to understand ; but probably the day meant was that one in the latter end of May (the 28th) given in some old Welsh calendars as the festival of "Theocws", a name which I take to be a corruption of "Theotokos" (the mother of God), so that we have thus combined the commemoration of the Holy Birth and the simple carpeting of the stable at Bethlehem. "Smiting the breast", at the mention Judas, falls under the same category, so does "spitting at the names of Satan" ; though we by no means imply that the custom was limited to that one occasion. The funeral customs were, all of them, expressive. The distribution of rolls of bread and of pence and half-pence at the house, was very likely symbolical of the obligation of charity, and the need to make friends of the mammon of unrighteousness. The prayer, by the way, explains the purport of the name of many a roadside resting-place, such as Gorphwysfa, Bryn Pader, and Bryn Paderi. The bell served as a solemn reminder of their common end : "I to the grave do summon all." The offerings in the Church, the House of the Good Physician, the spiritual "Inn" on life's journey, may have been, in imitation of the Good Samaritan's care, for the sick and sorely wounded soul, and intended not so much to buy masses for the dead, as to give the living a last opportunity of, in their way, "doing likewise", just as in another they gave their prayers on the grave. This last custom appears to have prevailed more extensively and much more recently in Edeyrnion in Merionethshire, as we are told by the Rev. Elias Owen in his newly published work on the *Old Stone Crosses*, in which he not only records the tradition, but illustrates the practice by the forms of certain head-

stones in Corwen and the neighbouring churchyards. Last of all, the dressing of the grave with flowers told of life in death, and hope beyond the grave, and the beauty of the Paradise of God.—EDD.

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## ON A BRONZE DAGGER FOUND AT BWLCH Y DDAU FAEN, BRECONSHIRE.

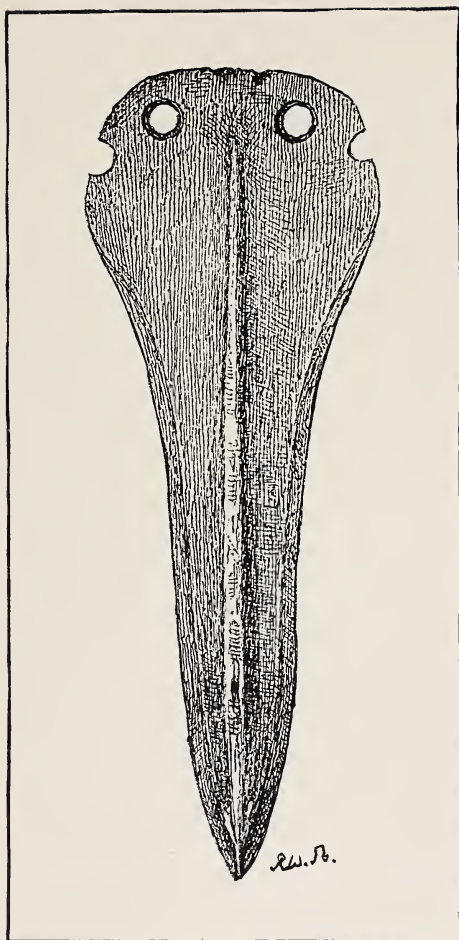
A SHEPHERD passing, in June 1883, along the mountain track which leads from Abergwessin, Breconshire, to the valley of the Clarwen and Rhayader, observed something glittering in the peat-bog, which had been recently much washed by heavy rain, on the pass known as Bwlch y Ddau Faen. On examination he found a bronze dagger, of which a drawing is now given, lying on the black peat at some depth below the general level around, the turbary having been excavated from time to time for fuel. The dagger may be compared with the daggers having a mid-rib and inclining to a rapier shape, described in Mr. Evans' work on the *Ancient Bronze Implements in Great Britain*, pp. 243 *et seq.* It is well cast, and is in a good state of preservation. The mid-rib on the reverse side is less prominent. Its length is six inches and one-tenth, and its weight rather more than three oz. Mr. Frank Thomas of Welfield, near Builth, is the present possessor of it.

An opportunity is now afforded of requesting any one who may make a like find to communicate the particulars to the Editors, and thus enable a comparison to be made of every fresh find in the Principality with types already known.

R. W. B.

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DALLASTYPE.

BRONZE DAGGER. BWLCH-Y-DDAUFEN.



## Obituary.

THE Society has lost another of its oldest and most valuable members by the death of CHARLES BAKER, Esq., F.S.A., of 11 Sackville Street, and latterly of 7 Westbourne Crescent, Hyde Park, to which he had only lately removed. He managed the large estates of the Dukes of Beaufort in Glamorganshire and other parts of South Wales, to the great satisfaction of those whom he represented. Nor will it be easy to replace him, so well was he acquainted with the details of such an extensive property. To him the Society is indebted for the *Survey of Gower*,—a work of no little value to a county which still wants a historian. At the Bangor Meeting in 1860, the Duke of Beaufort sent for inspection of the members the account of the progress of the first Duke of Beaufort through Wales in 1684, illustrated by sketches of places and houses in Wales. Mr. Baker superintended the printing, in facsimile, of the valuable work, which unfortunately was not sold to the public. He died on the 12th of March, aged sixty-four.

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*Erratum.*—In “Obituary” of Mr. Charles Allen, p. 95, line 13, for “first wife” read “wife”.

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## Miscellaneous Notices.

THE ANNUAL MEETING AT NEWPORT.—We wish to draw the attention of members to the very attractive programme of the Newport Meeting, to be held on August 24th and following days. Caerleon, Caerphilly, Caerwent, Chepstow, Monmouth, Raglan, Tintern, and Usk, besides many other places of interest, present a list such as we have seldom had put before us; and the welcome co-operation of the Caerleon and Monmouthshire Association must make the gathering doubly pleasant and successful. The sketch-map of the excursions is a new feature in our programmes, and one which commends itself to our cordial acknowledgment.

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MONMOUTHSHIRE REPRINTS.—Members will like to know that it is proposed to reprint a series of seven curious and rare tracts relating to this county, and dating from 1607 to 1660. A prospectus is sent herewith; and the series may be had complete, on large paper, for £2 6s., and on small paper for £1 3s., on application to Messrs. Hazell, Watson, and Viney, 5, Kirby Street, Hatton Garden, London, E.C.

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WE are glad to announce that a new edition of Murray's excellent *Handbook for North Wales* is nearly ready for issue. It will prove

a most useful guide to tourists, and will be not unhelpful to residents, by virtue of its varied and accurate information. We understand that it is also intended to issue a new edition of his *Handbook to the Cathedrals of Wales*.

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ECCLESIOLOGICAL NOTES ON SOME OF THE ISLANDS OF SCOTLAND is the title of a series of articles, partly new and partly reprinted, by Mr. T. S. Muir, which Mr. David Douglas of Edinburgh is about to publish in one volume. They are likely to throw much light, not only on Scottish, but also, by comparison, on Celtic ecclesiology, and being illustrated will be all the more attractive and helpful to archæologists.

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A MEETING was recently held at Cardiff, at which it was resolved to form a new society, under the title of "The Cambrian Society of South Wales and Monmouthshire", for "the promotion of literature, music, and art, the collection of books and manuscripts relating to Wales, and the promotion of all questions of a national character that may prove of interest and use to the inhabitants of the southern portion of the Principality." These objects appear to us to be nearly identical with those of the London Cymmrodorion; but we can well understand the desire to have the advantage of such a society nearer home, especially when we bear in mind the new intellectual movement inaugurated with the University College, and the vast population lying within its influence. We wish the new Society a useful and prosperous career.

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## Review.

OLD STONE CROSSES OF THE VALE OF CLWYD AND NEIGHBOURING PARISHES; together with some Account of the Ancient Manners and Customs and Legendary Lore connected with the Parishes. By the Rev. ELIAS OWEN, M.A. Illustrated with Engravings on Copper and Wood. Publishers: Bernard Quaritch, 15, Piccadilly, London, W.; and Woodall, Minshall, and Co., Caxton Press, Oswestry. Part I.

ALTHOUGH not unacquainted with the ecclesiastical antiquities and traditions of the district thus treated of, we have been much struck by the abundance, the variety, and interest of the information here brought together. Mr. Owen has utilised, in a notable degree, the opportunities which his duties as a diocesan inspector have placed within his reach, and has shown how much may be effected by diligence and method in the brief intervals available in a more than usually busy calling. He has evidently gone about, not only with open eyes and ears, but also with an inquisitive tongue, and a ready pencil to note down and illustrate what he has heard and seen.



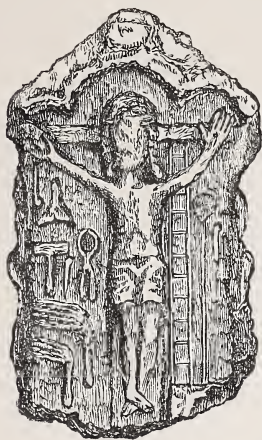


Fig. 1.



Fig. 2.



Fig. 3.

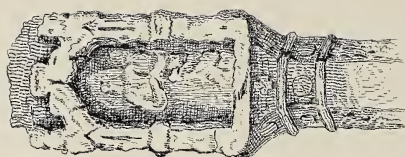


Fig. 4.

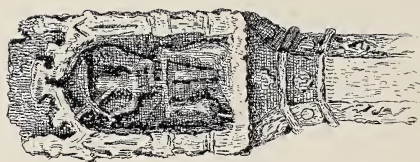
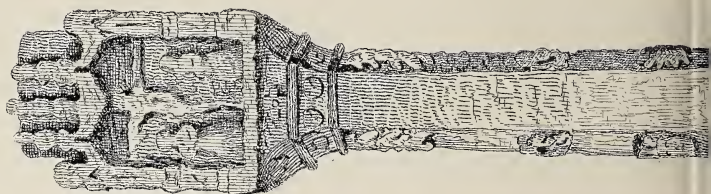
THE ABBEY CROSS, DENBIGH.





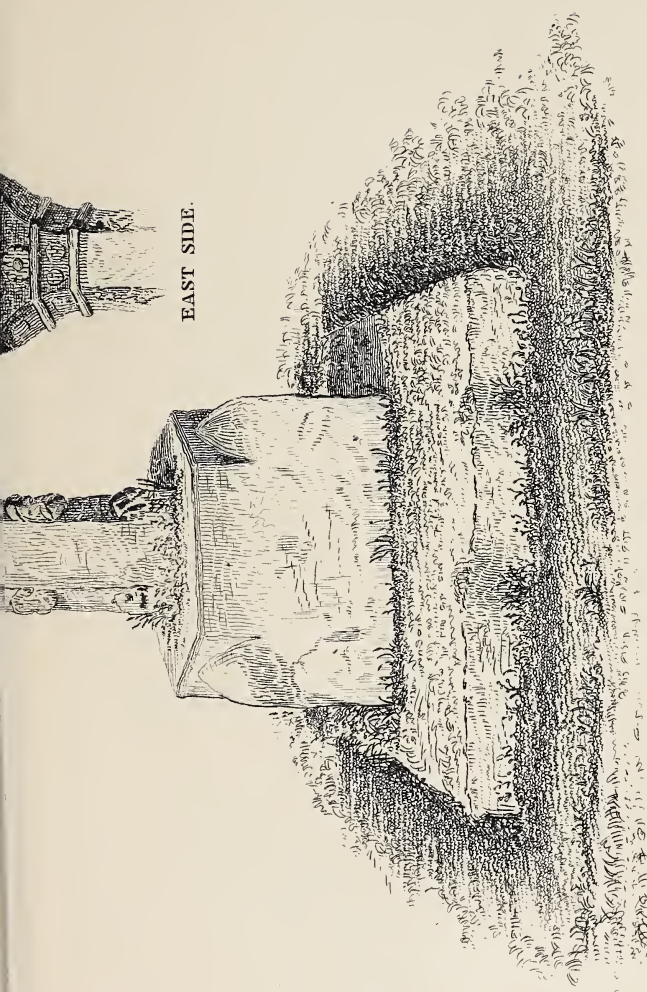


NORTH SIDE.



SOUTH SIDE.





EAST SIDE.

WEST SIDE.

DERWEN.



Not content with describing those crosses which may still be seen *in situ* within the precincts of the churches, he has followed up hints, and traced the migrations of others, which had been more or less lost sight of, such as those of Cwm, now in the orchard-wall of the Vicarage; of Denbigh Abbey, at present in the precincts of Dolhyfryd House; and the old High Cross now preserved in the Bowling Green adjoining the Castle walls. Others, again, he has brought to light by following up the hint implied in a name, as at Maes y Groes, near Cilcen. Of these, the most elaborate and interesting are the Abbey cross, Denbigh, and the churchyard cross at Derwen, both of which we reproduce here to show the completeness of the descriptions and the character of the engravings.

The Abbey Cross, Denbigh.—“The stone measures 25 inches in length, 11 inches in width, and 8 inches in thickness. Four decorated niches ornament its sides. The subjects, sculptured in relief, are more or less defaced by the action of the elements or other causes. In one of the broader niches is a carving of the crucifixion (fig. 1), and on each side of the cross are the emblems of the Passion. To the right are the pincers, nails, hammer, anvil, and two scourges; to the left are the ladder and spear, with sponge at the end, and a single nail. This niche is trefoil-headed. The shafts at the angles have disappeared, and the ornamentation at the top is much worn.

“The opposite face is occupied by a figure of the Virgin and Child (fig. 2). The hair of the Virgin falls over the shoulders, and her head is encircled with a crown. In one of the side-niches is the figure of an ecclesiastic (fig. 3) in the act of devotion, robed in alb, chasuble, and maniple. Traces of a series of Y-crosses are observable on the chasuble. The lower portion of the figure has been mutilated. In the remaining niche is a male figure clothed in a flowing robe (fig. 4), the left hand holding a book; the right, three or perhaps four balls. The sleeves of the garment do not come lower than the elbow. This figure probably represents St. John.

“It belongs probably to the early part of the fourteenth century; but it may have been erected when the Abbey was built, at the close of the thirteenth century.”

Derwen Cross, “after many visits, and careful observation in many lights”, is thus presented: “In the west niche is a crucifix with the figures of St. John and the Virgin, one on each side; all greatly defaced, not by time, but by the spoiler. In the south compartment is an angel holding a scale in the left hand, while with his uplifted right hand he grasps a sword which is seen above the head, and from the mouth proceeds a trumpet. A portion of the angel’s wing is visible at the top of the left corner, and the feet stand on a somewhat rounded surface (a globe). The scene represents the summoning of the dead to judgment, and it is, therefore, an appropriate symbol for a churchyard. The east face is sadly defaced and worn by time, and the figures are indistinct. In the centre of the niche is a chair, on which is seated a person clothed

in flowing garments. On each side are two figures, an adult and a child; so that the compartment contains figures of five persons. It has been supposed that the group represents the wisdom of Solomon; but it is more probable that it was intended for the Virgin and Child, and possibly the second child stands for the infant forerunner of Christ."

But we have quoted enough to show, with the engraving, the completeness of the description.

The lore that he has accumulated adds great interest to the descriptions, as may be seen by the account of the old High Cross at Denbigh, which leaves the strong impression that our ancestors were careful at least to hallow their undertakings, whether of business, duty, or pleasure, though their less reverent descendants obscured this purpose by much of sensual indulgence. The passing-bell, we are told, is rung at Efenechtyd on the evening of the death; elsewhere it is on the evening before the funeral, for the purpose, we take it, of giving notice of the "Gwynnos", or watch-service, or vigil, for the dead.

The tradition noticed in connexion with Maesygroes (p. 15), of an army crossing over to fight the Saxons in Mold or Chester, seems to us to point to the great "Allelulatic" victory at Maes Garmon, close by, though Mr. Owen has not alluded to it. The curious knee-stones placed at the head and foot of graves at Corwen, which he assigns to the custom of praying for the dead, we were at first inclined to question; but we think he is borne out by the same custom being mentioned elsewhere as occurring at Llanfechain, in Montgomeryshire; and it is corroborated by the inscription formerly existing on Bishop Barrow's tomb, near the west door of the Cathedral: "O vos transeuntes in Domum Domini, domum orationis, orate pro conservo vestro, ut inveniat misericordiam in Die Domini"; and by the somewhat contemptuous comment of Philip Henry thereupon, that "he appointed to be buried in the church porch because he observed poor people praying". (*Letters and Diary*, p. 290.)

While congratulating Mr. Owen warmly on his very excellent instalment, and expressing an earnest hope that the subsequent Parts may bear comparison with it, we must add a word of commendation on the very creditable manner in which it has been issued from the Caxton press at Oswestry.

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# Archæologia Cambrensis.

FIFTH SERIES.—VOL. II, NO. VII.

JULY 1885.

## THE CELTIC ELEMENT IN THE DIALECTIC WORDS OF THE COUNTIES OF NORTH-AMPTON AND LEICESTER.

(Continued from p. 96.)

### ANGLO-CELTIC.

*Sizzle*, to dry and shrivel up by the fire; formed from the sound produced by the action of heat on greasy substances (N.). Properly it means to crackle<sup>1</sup>

*Skeg*, the wild damson (N.), S.

*Skelper*, a tall, lanky youth (L.)

*Skerry*, *skerrig*, the thin, grey bands (of stone) found in the red brick-earth near Bosworth (L.)

*Skid*, an iron slide applied to a wheel on going down hill (L.); A.-S. *scid*, a billet of wood

*Skilly*, a drink made of oatmeal and water (L.)

*Slats*, the sleepers or rails for the bed of a cart (N.)

*Slim*, thin, slender, slight (N.); O. Du. *slim*, awry, bias-wise (Skeat)

*Slommacks* (*slommack-es*<sup>2</sup>), a drab, a

### CELTIC.

W. *sis*, a low sound; *sisialu*, to murmur

Ir. Gael. *sgeach*=*skega*, the haw or berry of the whitethorn; Manx *skaig*=*skaga*, id.

Gael. *sgealp*=*skalpi*, a tall man; Ir. Gael. *sgealb*, a long stake, a splinter

Ir. Gael. *sgreag*=*skragi*, W. *careg*, rock, stone; Manx, *karrig*, *sker*, id.; Ir. W. *craig*, rock

W. *esgid*=*skid*, Corn. *escid*, a shoe; Sans. *sku*, to cover

W. *isgell*, Corn. *iskell*, broth, pottage

Ir. Gael. *slat*; Manx, *slatt*, branch, bough; W. *llath*, rod, lath; Sans. *latā*, branch

Ir. Gael. *slim*, lank, lean, thin; Manx, *sliman*, a loose garment; W. *llym*, sharp in edge or point; Arm. *lemm*, id.

Ir. *slab* (for *slam*); Gael. *slaib*, mud,

<sup>1</sup> “*Sizzle*, the half hiss, half sigh of an animal; of an owl, for instance” (Hall). Ray says that yeast is called in the North *sizzing*, from the sound of the working beer.

<sup>2</sup> -s or -es is a Celtic feminine suffix.

## ANGLO-CELTIC.

## CELTIC.

slovenly girl or woman (N.); A.-S. *slim*, Germ. *schleim*, slime, mud  
*Slynes*, the faces of the peculiar  
 "jointing" found in the coal-beds  
 are called *slynes* by the colliers  
 (L.)

*Snag*, to hew or cut roughly with an  
 axe (N.)

*Sock*, a farm-yard drain (N.), S.;  
 A.-S. *socian*, to soak; Sw. *sögg*, wet

*Sog*, a mass of earth, any solid bulk  
 (L.)

*Soo!* *Sue!* a word addressed to a  
 cow that she may be quiet (N.), S.

*Soom*, to drink a long draught (L.),  
 H.; O. N. *sumbla*, compotare, de-  
 glutire

*Sosh*, to dip as in flight, to plunge  
 suddenly (N.)

*Soss*, anything foul or muddy (N.)

*Sough*, a covered drain (N.), L.

*Sow*, a wood-louse (L.)

*Spade-bone*, blade-bone or shoulder-  
 bone (N.), L.

*Spank*, to strike with the open hand,  
 to smack (N.), L.; O. N. *bang*, pul-  
 satio

*Spicket*, a spigot or peg, a faucet  
 (N.), S.

*Spiff*, dapper, dandified (N.); Germ.  
*puff*, a puff, something puffed up

*Spree*, a lark, a wild frolic (N.)

*Spud*, a small, narrow spade for re-  
 moving weeds (N.), L.

*Spuddy*, short, thickset (N.); Du.,  
 Dan. *spade*, spade

*Spunk*, mettle, spirit, vivacity (N.);  
 Lat. *spongia*, sponge

*Stank*, a dam across a stream, a pool  
 formed by such a dam (L.)

mire, filth; Ir. *slam*, slime (*slam-  
 ach*, slimy, dirty)

Ir. Gael. *slinn*, a flat stone or tile;  
 also a weaver's slay or slea; pri-  
 marily a flat stone

Ir. Gael. *snaigh*, to hew, cut, cut off;  
 Manx, *sneih* (pl. *sneighyn*), a wound

W. *soch*, a drain; *sug*, moisture,  
 juice; Corn. *sog*, moist, wet; Sans.  
*s'uch* (for *such*), to give moisture,  
 to wet

W. *sawch*, heap, pile, load; Corn.  
*saw* (for *sawg*=*sog*), id.

Ir. Gael. *so*, W. *hoe*, rest, quiet

Ir. *sum*, to gulp, to swallow; *sumaire*,  
 a gulper, a great drunkard; Ir.  
 Gael. *sumaid*, a wave

Ir. Gael. *sios*, downwards, down

W. *sôs*, a sluttish mess; pulpamen-  
 tum sordidum (Dav.); Gael. *sos*,  
 an uncleanly mixture, a foul mess  
 See *Sock*

Ir. Gael. *sor*, a louse

W. *ysbawd*=*spād*, the shoulder-bone

W. *ysbonc*, a jerk, smack, slap; *ys-  
 bonce*, ictus, verber (Dav.); Ir.  
*speech*, a kick, a blow; Ir. Gael.  
*spag*, a paw; W. *paw*, *parwen*; Arm.  
*pao*, paw, hoof

Ir. Gael. *spiocaid*, a spigot. The root  
 is *pic*, a sharp point; Ir. *spice*, a  
 spike; W. *pigoden*, a prickle

Ir. Gael. *spailp*, a beau, one with  
 airs of importance; *spailpin*, a fop,  
 a conceited fellow

Ir. *spre*, a spark, life, animation; Ir.  
 Gael. *sprac*, *spraic*, a spark, life,  
 motion, vigour; W. *asbri*, mis-  
 chief (?)

W. *putt*, any short thing; short,  
 squabby; *putten*, a short, squat fe-  
 male; Sans. *putt*, to be small

Ir. Gael. *sponc*, touchwood, tinder;  
 Manx, *spongey*, spunk, anything  
 dried up and ready to take fire;  
 v. to dry up, parch

Ir. Gael. *stang*, a ditch; *tain*, water;  
 Arm. *stank*, a pool; Lat. *stagnum*

## ANGLO-CELTIC.

*Stew, stour*, vapour, dust, dust in motion (N.)

*Stoor*, in the North (Brogden)

*Suck*, a word used to call sheep, etc.

(N.), S.; prim., to call pigs, as *sic* in Hallamshire; A.-S. *sūgu*, a sow

*Swither*, fright; to fear (North);

*swooth*, a fright (L.), H.; Sw. *swida*, to burn, to give severe pain; O.

N. *svida*, to burn

*Tab*, the latchet of a shoe fastened by a string or thong (N.)

*Taching-ends*, shoemaker's threads with a bristle for attaching the leather (N.)

*Tack*, to attack (N.)

*Tackle*, a horse's harness (N.)

*Tag*, the low rabble (N.)

*Tang*, to ring bells (N.)

*Tank*, a blow, a stroke (L.)

*Tantarrow*, a savoury pie made of apples, onions, and fat bacon (N.)

*Tantle*, to fondle, make a pet of (L.)

*Tantrums*, airs, odd freaks of passion (N.), L.

*Tare, tear*, to go at full speed (N.), L.

*Tawsey*, a term applied to hay when it clings together in masses (N.)

*Tazz*, a heap of knots, etc. (L.); Fr. *tas*, A.-S. *tass* (borrowed)

*Ted*, to spread about new-mown grass (N.)

*Teer*, to smear with earth (N.), L.; *teary*, adhesive as earth (N.); Lat. *terra*

*Teg*, a yearling sheep (N.)

*Tether*, to confine animals by a rope (N.); Low Germ. *tider*. "Probably of Celtic origin" (Skeat)

## CELTIC.

Ir. Gael. *stur*, dust; Manx, *stoor*, id.

Ir. *suig*, a pig; *suige*=*suge*, a call to pigs; W. *hwch*, a sow; Sans. *sū-kara*, pig

W. *swyd*, awe, dread; *swydo*, to awe; Ir. *sgath*, fear, fright; W. *ar-swyd*, terror

W. *tap*, a projecting ledge; Arm. *tapen*, a piece

Ir. Gael. *taca*, pin, nail, surety, bail; *tagh*, joining, welding, soldering; Manx, *taaghey*, to solder, cement; *taggad*, a little nail; Arm. *tach*, nail; Ir. *tac*, a lease; *tacair*, one holding land under a lord; W. *taig*, a nail

W. *taeog*, *taiog*, vassal, tike, peasant; rustic, rude, clownish; or from the *tag* of a cord. See *supra*

W. *tonc*, a ringing of bells; *toncio*, to ring

Arm. *tonka*, *tounka*, toucher ou frapper dans la main, en signe d'accord; W. *ton*, shattered, broken; *twnio*, to break

W. *tan*, a spread, and *tarad*, taste, flavour (?)

W. *tant*, a throb, sudden gust of passion. Prim. *tant* means a cord, and its contortions are used figuratively. Sans. *tanvu*, a thread or cord; *tantrī*, chord of instrument

W. *taer*, eager, ardent; Arm. *tear*, vif, prompt; *teara*, marcher vite; Ir. Gael. *tara*, brisk, quick; Sans. *tur*, to hurry

W. *tas*, heap, rick, stack; Arm. *tas*, amas, monceau; Ir. Gael. *taisce*, store; *taisg*, laid up, stored; Sans. *tas*, to cast, throw up

W. *teddu*, to spread out; *tedd*, a spread, row, range; *tyddu*, to lay out

W., Ir. Gael. *tir*, Corn. *teer*, Arm. *tir*, land, earth; Sans. *sthira*, earth

Ir. Gael. *othaisg*, a yearling sheep

Ir. *tead*, *ted*, a rope; Gael. *teadhair*, rope, tether; Manx, *tead*, *teid*, id.; W. *tid*, chain

## ANGLO-CELTIC.

## CELTIC.

- Theave, thave*, a female yearling sheep (L.) See *Teg*
- Thump*, to beat, to strike (N.), L. W. *tumpian*, to strike, to stamp;<sup>1</sup> Corn. *tummas*, a blow; Arm. *tumpa*, verser, en parlant d'une charette; Sans. *tup, tump*, to hurt, wound
- Thurrock*, a heap, chiefly applied to manure (L.); A.-S. *tor*, tower, high hill (borrowed) W. *twr*, heap, pile [*tyrog*, a little pile]; Arm. *tor*, belly; *torgen*, small hill; Corn. *tor*, prominence, womb, hill; Ir. Gael. *tor*, tower, lord; Sans. *torana*, mound or elevated place
- Tiff*, a slight quarrel (N.); *tiffle*, to wrangle, dispute (L.) Ir. Gael. *tibhe*, jibe, taunt; *tabaid*, broil, quarrel; Arm. *tabut*, bruit, dispute, querelle
- Tig! tig! tig!* a call to pigs (N.); Low Sax. *tik*, a call to hens Ir. Gael. *tigh*, come!
- Till*, to entice, draw on, tempt (N.); *toll*, to attract, entice, allure (L.); O. N. *tæla*, decipere W. *twyllo*, to allure, deceive; *twyll*, evasion, deceit, fraud; Arm. *touella*, charmer, seduire, tromper, allecher; Corn. *tolla*, to deceive, allure
- Tiller*, to throw out a number of stems from the same root (N.); Prov. Sw. *tillär*, to roll as a ball Ir. Gael. *tilg*, to throw, to cast; Manx, *tilgey*, to throw, throw out
- Tin*, a name given to some meadows near Grace Dieu Abbey (L.) W. *tyno*, dale, green
- So named because they belonged to a Dispenser who had been attainted. (Evans.)
- Titivate*, to make yourself smart (N.) W. *twtio*, to make neat or trim; *twt*, neat, smart
- Titup*, a canter, a slow gallop (N.) W. *tuth* (u=Eng. i), a trot; *tuthio*, to trot
- Titty*, a fond name for a kitten (N.). Sternberg has "*tit*, a cat" W. *titw*, a cat
- Toggery, togs*, clothing (N. L.) W. *twyg*, cloak, wrapper; Lat. *toga*. Probably the Arm. words, *toek*, fleece, wool, and *tok*, hat, head-cover, may be related; Sans. *tuj*, to clothe
- Tommy*, provisions given to workmen instead of money (N.), L.; *tommy, tam*, bread, meat, any food opposed to broth, etc. (N.), S., i.e., hard food; *tommy-bag*, a provision bag (N.), S. W. *tama*, hard food, as bread and flesh; O. Ir. *tomil*, manduca (Z., 457); Ir. Gael. *tomaltas*, food, victuals; Ir. *tiomal*, to eat

<sup>1</sup> In Welsh *tump*, a round mass, and *tumpian*, to beat, there is the same connection as between Sans. *tumba*, a gourd or milk-pail (from their form) and *tumb*, to hurt. Perhaps the primary meaning of the verb was to strike with the closed fist. Cf. *pommel*, to beat; prim. a round lump, a boss.



## ANGLO-CELTIC.

*Tomodge*, the ventricle of a pig (N.),  
S.

*Tot, tot up*, to add up, cast up accounts (L.); *toot*, the whole (Suff.),  
*tote*, the whole (N.)

The Ir. *toit* is for *toti* or *tati*, which Fick (i, 85) assumes as the Aryan form for Lat. *totus*.

*Trangle*, luck, chance, way. "Turn the pigs out, an' let 'em tek their own *trangle*" (L.)

*Tressels, trussels*, long-legged stools for holding up planks, etc.<sup>1</sup> (N.);  
Fr. *trêteau* for *treteau*, trestle

*Trig*, a term used by boys at marbles (N.). It is a word for the line or spot from which they shoot

*Trigged*, decked out fine (N.)

*Trim*, to beat (N.); to whip or beat, to scold (L.); A.-S. *trymian*, to set in order, prepare

*Trolly*, a dirty, indolent slattern (N.); Germ. *trolle*, trull, trollop. Must be a borrowed word

*Trolly*, a hand-barrow without sides, for wheeling sacks, etc. (L.); Germ. *trollen*, to roll

*Trook*, to give in, give way, "knuckle under" (L.); Fr. *troquer*, to barter

*Truss*, a bunch of flowers growing

## CELTIC.

A corrupt form of *tormodge* (?). Cf. W. *tor*, a belly, and *mochyn*, a pig; Arm. *tor*, gros ventre; *moch*, porc, cochon; Corn. *tor* and *moch*

Ir. Gael. *toit*, whole, entire; Lat. *totus*; Ir. Gael. *toitear*, lumpy; Sans. *tati*, so many

W. *trange*, departure. Now used for the final departure, death. Sans. *trank*, to go, move

W. *trawst*, rafter, beam; *trestl*, stretcher, frame; Corn. *troster* (pl. *tresters*), a beam; Arm. *treust*, *trest*, poutre, pièce de bois qui sert à soutenir le plancher; Gael. *treast*, long bench or form

W. *trig*, a fixed state. In Northamptonshire it means a fixed position

W. *trec*, gear; *trecio*, to furnish, equip

W. *trino*, to handle, scold, fight

W. *trolen*, a fat female; Arm. *trulen*, femme sale, malpropre, delabrée en ses habits; Ir. Gael. *troll*, corruption, defilement; *trall*, a drab, a slut; Manx, *trallee*, sordid, dirty

W. *trol*, a cylinder, a small cart; *trollo*, to trundle; *troelli*, Corn. *troillia*, to turn, to whirl; Arm. *troel*, the convolvulus, from its winding shoots

W. *trycio*, to fail, decay; *trychu*, Corn. *trochy*, to cut, to break

W. *trws*,<sup>2</sup> a covering; *trwsa*, a packet;

<sup>1</sup> Prof. Skeat has a long note on this word, which he derives from Lat. *transtillum*, a little cross-beam, from *trans*. He has caught the right idea, for the W. *trawst* is from *traws*, a traverse or cross; but this is not from the Lat. *trans*. It is a relative of Sans. *tiras*, through, across. The W. *traws* is for *trās*, and hence a regular change to the dialectic form, *trussel*. Cf. Corn. *trus*, transverse; *trusse*, to cross.

<sup>2</sup> The W. *trws* means also a dress, that which is put together (?). The prim. idea seems to be to grasp or keep together, as in the Sans. *tras*, to grasp, to hold.

## ANGLO-CELTIC.

in one foot-stalk (N.); O. Fr. *trusser*, to pack, bind in

*Tunk*, a blow, generally with force, so as to leave an impress (N.)

*Tussock*, *tusk* (L.), tufts of coarse grass (N.); Prov. Sw. *tuss*, a bundle of hay. See *Tas*

*Tut*, to be prominent, to jut out or forward. A bonnet *tuts* up that is too much elevated in poke or crown (N.); O. N. *tútna*, tumescere

*Tut*, offence (L.); *tutty*, short-tempered (N.), L.

*Twiddle*, to twist and twirl things about between the fingers (N.)

*Twig*, to comprehend, observe slyly (N.)

*Urchin*, a hedgehog (N.); *urk*, a small child or diminutive person (N.), S.

*Vamped*, invented (N.); a *vamped-up* story=trumped-up story (N.); We speak of such a tale being *patched* up; Fr. *avant-pied* (Skeat)

*Varnish*, *barnish*, *barness*, to grow fat and well-liking, to fill out (L.)

*Vlannen*, flannel (N.)

{ *Wadge*, a large bundle (N.)  
 { *Wadjet*, id.  
 { *Wadjock*, id.; Germ. *wase*, a bundle of brushwood

*Wap*, a blow; v. to beat (N.); Low Germ. *quabbeln*, to palpitate (Skeat)

*Washer*, a flat ring of iron or leather placed before the nut of a wheel to prevent rocking (N.)

*Weft*, a musty taste. "The beer has a *weft* of the barrel" (N.)

*Welt*, a seam (L.); *welting*, a seam, seaming (L.)

## CELTIC.

Ir. Gael. *trus*, a bundle; to gather, collect; Sans. *tras*, to seize, to hold. Cf. Ir. *glacoin*, bunch, bundle, from *glac*, to take, seize, grasp

See *Tank*

W. *twys*, *twysg*, a tuft, a heap; *twysog*; Corn. *tushoc*, tufted. The suffix is a diminutive; Ir. Gael. *dos*, Manx, *doss*, a tuft; W. *tusw*, a bunch

W. *twdd*=tooth (soft *th*), what pokes or juts out (P.); *twddf*, a poke; *tyddu* (*y*=Eng. *u*), to spread out

Ir. Gael. *tut*, a bad smell, stink; *tut!* W. *twt!* an expression of dislike and anger. Cf. *funk*, dislike; prim. a bad smell

W. *chwid*, a quick turn; *chwido*, to turn quickly. Cf. *twill*=quill; *twilt*=quilt (see Hall.)

Ir. Gael. *tuig*, to see, observe, understand; *tuigse*, discernment; O. Ir. *tuicci*, intelligit (Z', 438); Manx, *toiggal*, to perceive, comprehend

Ir. *urchein*, *urcain*, Gael. *uircean*, a little pig; Arm. *heureuchin*, a hedgehog

W. *gwam*, a tilt, a vamp; Ir. Gael. *faime*, border, hem; Sans. *vimba* for *vamba*, disc of sun or moon, i.e., round border; prim. border simply (?)

See *Barnish*

An archaism. W. *gwlanen* for *vlanan*, flannel; *gwlan*, wool

W. *ffasg*, a bundle; *ffas*, ligature, tie, band; *ffasgell*, a bundle; *ffasgu*, to tie in a bundle; -*et* and -*oc* are Celtic forms

W. *chwap*, *wap*, *wab*, a blow; *chwappio*, to strike smartly

Ir. Gael. *faisg*=*fasgi*, to press, compress, bind; *fasgair*, keeper, binder; *fasg*, band; W. *gwasgu*=*vasgu*, to press, to squeeze

W. *chwaeth*, taste, savour, or *chwiff*, a whiff

W. *gwald*=*valt*, border, rim, welt; Ir. Gael. *faltan*, belt, welt; *fal*, rim, border; Sans. *val*, to surround, enclose

## ANGLO-CELTIC.

*Werrish*, feeble, deficient of stamina, insipid (L.), N.

*Westy*, giddy, confused (L.). "My head 's very *westy* and bad"

*Whewt*, to whistle (N.)

*Whiff*, to puff (N.)

*Whiffle*, to shift as the wind, to veer (N.), L.; to whisk (L.); O.N. *veifa*, vibrare, gyrare

*Whig*, sour whey or buttermilk. Used only in the phrase, "Sour as *whig*" (N.). N. S. *hwæg*, whey; Du. *wei*

*Whin*, the rest-harrow (N.), *Ononis arvensis*; gen. furze or gorse

*Whinnock*, to whimper, cry as a child (N.), N. S. The verbal termination *-oc* is Celtic. A.-S. *hwinan*, to whine; O. H. G. *weinon*, to weep

*White*, a name given by butchers to the part that joins the round, i.e., the flank (N.)?

*Whop*, a blow, a heavy stroke, to beat (L.)

*Widdle*, to fret (N.)

*Widdle*, to move loosely about, to oscillate (L.). See *Twiddle*

*Woa*, a call to a horse to stop (L.)

*Yangle*, a triangular frame of wood placed over the neck of a cow to prevent its breaking through fences (N.); L. *cingulum*, girdle

## CELTIC.

W. *gwar*, mild, gentle, tame (?)

W. *gwestl*, hurly-burly, riot; *gwestlog*, tumultuous; *gwestol*, roving

W. *chwyth*, blast, puff; *chwythellu*, to whistle; Arm. *chouital*, a whistle; *chouitella*, to whistle

W. *chwiff*, a whiff, a hiss

W. *chwif*, a whirl, a turn; *chwifio*, to fly about, to wind

W. *chwig*,—(1), sour; (2), clarified whey; Sans. *sũkta*, sour, acid (?)

W. *chwyn*, weeds; *chwyno*; Arm. *chouenna*, to weed

W. *cwyn*, complaint, wailing; *cwyno*, to complain; Arm. *keina*, gémir, se plaindre; Ir. *caoinim*, I cry, lament; *caoine*, dirge; Sans. *kan*, to cry as in distress

Ir. Gael. *cuithe*, furrow, deep place, pit

See *Whap*

W. *gwyth*, anger, fret (Evans); *gythu*, to murmur, grumble; *gythol*, murmuring; Sans. *vid*, to cry out against, revile

W. *chwid*, a quick turn; *chwido*, to move quickly, to juggle

W. *wo*, a stop, stop!

Ir. Gael. *ceangal*, band, tie, restraint, fastening; Manx, *kiangley*, band, tie; v. to bind, tie, secure; W. *cengl*, girth; Sans. *kach*,<sup>1</sup> *kanch*, to bind, to tie; *kacha*, a band

It now only remains that I should prove my former statement, that the Celtic inhabitants of the Eastern counties were of the older Celtic or Gaelic race, which Professor Rhys calls Goidelic. As this paper has

<sup>1</sup> The Sans. *kach* is a near relative of our dialectic *cagg*, a voluntary engagement (generally to abstain from intoxicating liquors for a certain period), and of the Ir. *cacht*, restraint, fetter. The latter is said by a well known Celtic scholar to be a borrowed word from the Lat. *captus*. *Kach* and *cacht* are related to the Lat. *cingo*, but have no relationship whatever with *captus* or *capio*. See Fick<sup>2</sup>, i, 36.

already extended to very large proportions, I do not propose to present the whole Celtic element in the dialect of these counties. There are many such words that are common to the earlier and the later forms of Celtic speech, but I offer only some examples of the earlier form or division. Some of these words may have been in use among the Cymric race in the fifth and sixth centuries, but it is difficult, if not impossible, to suppose that all were then used, and were afterwards forgotten.

### IRISH OR GAELIC WORDS IN THE EASTERN COUNTIES.

#### EASTERN COUNTIES.

*Aijyah*,<sup>1</sup> the fat about the kidney of veal or mutton (Suff.). The form is properly *iyah*, the first *a* being inserted according to a well known Celtic law

*Ask*, lizard, newt (Linc.)

In Yorkshire *ask* means damp. Ir. Gael. *easc*=*asci*, water.

*Bambary*. A *bambary* tale is one not to be relied on (Linc.)

*Bask*, to be drenched in a heavy shower (E.), F.

*Bear*, a tool to cut sedge (Norf.)

*Bige*, a teat (G.), H.

*Bog-spavin*, a soft spavin (Linc.)

*Boof*, stupid (Linc.)

*Bop*, father (Suff.); O. H. S. *babes*, *papes*, papa (Graff.)

#### IRISH GAELIC.

Ir. Gael. *igha*, pron. *èyha*, fat; Manx, *eeh*, suet, tallow, fat of the caul; Sans. *añj*, to smear, anoint

Gael. *asc*, adder

See *Bam*, Gael. *beurra* (pron. *barra*), spoken; Ir. Gael. *berach*, talkative; *bearla*, language; Sans. *bru* (for *beru*), to speak. *Bambary* means a mocking or deceitful tale<sup>2</sup>

Ir. *basg* (*basc*), to drown; *bais*, water, heavy rain; O. Gael. *bais*, water

Ir. Gael. *bearr*,<sup>3</sup> to cut, cut off, lop; Manx, *baarey*, to cut; *baare*, edge of a tool

Ir. Gael. *boig*=*biga*, a teat

Ir. Gael. *bog*, soft

Gael. *baobh*=*bofa*, wild, foolish; Ir. *baobhalta*, wicked, foolish

Ir. Gael. *boban*, father; Hind. *bāp*, father

<sup>1</sup> Major Moon says that it is also called *niyah*, and sometimes *ear* and *near*. This is a mistake. *Near*, O. N. *nyra*, denotes the kidney itself, *ren*; *aijah*, the fat upon the kidney. "*Ren a nere*", Nom. M. S. "*neare of a beest, roignon*" (Palgrave, Hall.). *Ear* may be related to W. *aren*, a kidney.

<sup>2</sup> *Bam-bary* means in itself a false or mocking tale. The Irish *ber-ach* implies a noun, *ber*=*bari*, word, narrative.

<sup>3</sup> The verb *bearr* has not been retained in Welsh; but it is the source of W. *byr*, short. Cf. W. *cwta*, short, and *cytio*, to cut.



## EASTERN COUNTIES.

*Botty*, proud (E.)

*Bratty*, dirty (Linc.)

*Bruff*, the halo round the edge of the moon (Linc.), P. Cf. *cough*, pron. *cof*

*Bud*, a calf of the first year (E.), Suff.

*Budram*, oatmeal-gruel (Norf.)

*Bunter*, a low, bad woman (E.), H.

*Bylders*, a kind of water-cress (E.); *byllerne*, in Promp. Parv.; *billere* in old English<sup>1</sup>

*Caddow*, a jackdaw (Suff.), E.; Sw. *kaja*, Du. *kaauw*, a daw

*Callender*, the top soil of a gravel-pit (Ess.)

*Cast*, warped (Linc.)

*Cat*, a mass of coarse meal and other ingredients placed in a dove-cot as a lure (E.), H.; Du. *cost*, food

*Caul*, a landing-place (Linc.)

*Caul*, the fatty membrane of a pig (Linc.)

*Clan*, family, taken in a wide sense (E.)

*Clecks*, refuse of oatmeal (Linc.), H.

*Cod*, deception. "That 's all *cod*" (Linc.)

*Commence*, an awkward event (Ess.). Bell

*Coney-fogle*, to cheat by bewildering (Linc.), B.

## IRISH GAELIC.

Ir. Gael. *boíteal* (*botel*), pride, arrogance

Ir. Gael. *brod* (*brot*), a spot; *brodach*, filthy; W. *bront*, dirty, cross

Ir. Gael. *bruach*, edge, rim, border

Ir. Gael. *bodog*, *bodag*, a yearling calf

Ir. Gael. *buadh* (*buda*), food; *ramhar*, gross, thick

Ir. Gael. *ban*, woman; *tair*=*ter*, low, vile

Ir. Gael. *biolar* (*bilar*), water-cress; *bil*, water; W. *berwr*, from O. W. *ber*, water

Ir. *cathag*, Gael. *cadhag*, the jackdaw; Sans. *kāka*, crow. The change from *k* to *t* or *d* is not uncommon in Celtic

Ir. Gael. *caille*, veil, hood [*caillean*=*callen*, id.]; *tir*, in comp. *dir*, earth

Ir. Gael. *cas*, to twist, curl; *casta*, twisted

Ir. Gael. *coth*, food; *cothaigh*, to feed; Sans. *khād*, to eat

Ir. Gael. *caladh* (pron. *kala*), port, harbour

Ir. Gael. *ceal*, covering (W. *caul*, a calf's maw)

Ir. Gael. *clann*, children, tribe; Sans. *kūla*, n. c. *kūlam*, troop, family, race

Gael. *cailleach*, husks of corn; Manx, *cletch*, bran, husk of wheat

*Cod* represents an older *cuda* for *cuta*. This is the Sans. *kūta*, fraud, deception, from *kut*, to be crooked; in Irish, *cud-al*, wicked, with a more general meaning; W. *hud*, illusion

A curious corruption of Ir. Gael. *cumhainge*, distress, difficulty; Manx, *comys*, offence, blame (for *comyns*)

Ir. *foghail*, an inroad into an enemy's country, robbery, plunder. *Coney* is perhaps from Ir. *cu*, for

<sup>1</sup> "Bibulta, *billere*" (*E. Eng. Voc.*, i, 286). I cannot find *bibulta* in any dictionary; but it must be related to *bibulus*, and will therefore denote an aquatic plant.

## EASTERN COUNTIES.

## IRISH GAELIC.

	<i>cun</i> , dog (Sans. <i>s'van</i> ). <i>Coinin</i> , rabbit, is in O'Reilly's Dictionary
<i>Cork</i> , a hard chalk (Norf.), Britten	It denotes primarily hardness; Ir. <i>core</i> , a hard skin
<i>Cosher</i> , huge, extraordinary (Linc.)	O. Ir. <i>coscur</i> , a marvel. "Bahard in <i>coscur</i> ", high was the marvel ( <i>Goid.</i> 138)
<i>Creel</i> , a basket (Suff.)	Ir. <i>criol</i> = <i>crila</i> , a basket; <i>croil</i> , basket, hamper; Gael. <i>croidhle</i> ( <i>dh</i> silent), id.; Ir. <i>crilin</i> , box, chest
<i>Cuff</i> , to insinuate (Ess.)	Ir. Gael. <i>cubhas</i> , word, promise; <i>cuibhet</i> , fraud, deceit; Sans. <i>kup</i> , to speak
<i>Cull</i> , the fish called bull-head (Ess.), <i>tom-cull</i> in Wilts	Ir. Gael. <i>coll</i> , head
<i>Currel</i> , a rill or drain (E.), H.	Ir. <i>corr</i> , Ir. Gael. <i>curr</i> , pit of water, well-spring; with a suffix of diminution
<i>Dak</i> , a call to pigs (Linc.)	Ir. <i>deacadh</i> , coming ( <i>deach</i> , come)
<i>Dallaring</i> , dressing in a great variety of colours (Linc.)	Gael. <i>deallair</i> , to shine, gleam, glow; Ir. Gael. <i>dealradh</i> , brightness, splendour; Manx, <i>dallagh</i> , dazzling <sup>1</sup>
<i>Darnak</i> , a thick hedging - glove (Suff.)	Ir. Gael. <i>dornog</i> , a glove; <i>dorn</i> , W. <i>dwrn</i> , a fist; Manx, <i>dornaig</i> , covering for the hand against thorns
<i>Daw</i> , a beetle (Suff.)	Ir. Gael. <i>daor</i> , a beetle
<i>Dibles</i> , difficulties (E.), H.	Gael. <i>diubhail</i> , <i>dibal</i> , calamity, distress; Ir. Gael. <i>diobhal</i> = <i>dibal</i> , loss, want, injury
<i>Didall</i> , a spade used for ditching in the marshes (E.)	Ir. Gael. <i>dig</i> , a dyke; <i>tall</i> , to cut; <i>tal</i> , in comp. <i>dul</i> , a cooper's axe
<i>Dilver</i> , to weary by labour (E.); <i>dilvered</i> , weary, confused, heavy, nervous (Suff.)	Ir. <i>duilbhir</i> , Gael. <i>duilbhearra</i> , sad, anxious, cheerless
<i>Doggery-baw</i> , nonsense (Linc.). Cf. <i>doggery</i> , dull, slow (Cumb.)	Ir. Gael. <i>doghra</i> , dulness, sadness; <i>dogar</i> , sad; <i>baidh</i> , to speak; Sans. <i>vad</i>
<i>Domelous</i> , wicked; especially applied to a seducer (Linc.)	Gael. <i>domail</i> = <i>domil</i> , injury, harm, damage, especially by cattle in trampling corn (McAlp.); <i>domail-each</i> , hurtful, injurious; Ir. <i>dom-haoin</i> , evil, wicked
<i>Doon</i> , the village prison (Linc.); A.-S. <i>tūn</i> , close, field, dwelling	Ir. Gael. <i>dūn</i> , a fort, a fortified house or hill; v. to shut in, inclose; W. <i>din</i> , city

<sup>1</sup> The Manx *dallagh* seems to show that W. *dall*, blind, denotes blindness by excess of light, being dazed or dazzled. From this root *dall*, we have *dawks* (Linc.) for *dallaches*, a woman dressed in gaudy clothes.

## EASTERN COUNTIES.

*Duddle*, to cover with an unnecessary quantity of clothes (E.); O. E. *duds*, rags (see Nares); Du. *tod*, a rag

*Eerie*,<sup>1</sup> causing fear (Norf.), N.

*Emer*, one who rescues another from any danger or difficulty (Linc.)

*Fapes*, gooseberries (E.)

*Fassil*, to loiter, waste time, work lazily (Linc.)

*Feed*, to amuse by talking or reading (Linc.), H.; to tell, relate<sup>2</sup>

*Feel*, to smell (Linc.)

*Flack*, a blow, especially with something pliant (E.)

*Foky*, soft; used of fruit. Boggy land is said to be *foky*

*Froth*, small, not fully grown (E.)

*Gant*, scanty (E.), N.

*Gaffer*, an old man (Linc.); *gotfer* in Wilts

*Gare*, heat, heat of passion (Ess.)

*Gaskin*, a horse's thigh (E.); *gascoynes*, buttocks (Herts.)

*Gocken*, voracious. "That gilt (sow) is very *gocken*" (Linc.)

*Golls*, the hands (Ess.). In Forby's *East Anglian Vocabulary* the word is said to mean "fat chops, ridges of fat on a corpulent body". Nall says that *goll* means, in Suffolk, a fist. O. N. *koltr*, head

*Grede*, a small wash-tub (Linc.)

*Grog*, vexed, excited with passion (Linc.)

*Gulp*, a short, squabby person; O. N. *kalpa*, tumere

*Gur*, green as a wound (Linc.), H.

## IRISH GAELIC.

Gael. *dud*, *dudag*, a rag; Manx, *doo-dee*, a sloven

Ir. Gael. *earadh*, fear

Ir. *eimh*=*emi*, protection, sanctuary; Sans. *inv*, to surround, embrace, gladden (?)

Gael. *faob*=*fapa*, lump, knot in wood, acorn

Ir. Gael. *fuasgail*, to loose, untie; *fuasgailte*, loose, untied, slack

Ir. Gael. *fead*, *fiadh*=*fida*, to tell, relate; Ir. *fed*, a narration

Ir. Gael. *faile*, smell, scent

Ir. Gael. *flag*=*flac*, a blow, a bang

Ir. Gael. *bog*, soft; *bogach*, morass, bog

Ir. Gael. *frioth*=*froti*, small, little

Ir. Gael. *gann* for *gant*, scarce, short; *gainne*, scarcity

Corn. *coth*, *goth*, Arm. *coz*, old; W. *coth*, an old man; Ir. Gael. *fear*, W. *gwr*, man

Ir. Gael. *gar*,<sup>3</sup> to heat; *garail*, warm; Manx, *gaer*, heat; Sans. *gharma*, heat

Ir. Gael. *gasgara*, buttocks; *gasg*, a tail

Ir. Gael. *geoc*=*goci*, throat; *geocach*, voracious

Ir. Gael. *glac*, palm of the hand, for *golac*; *gol*, drop, tear; Sans. *gōla*, ball, anything circular; *gula*, a pill, any globular substance. The Essex *goll* meant probably, at first, the closed hand or fist

Ir. Gael. *criot*=*creta*, vessel, earthen vessel

Ir. Gael. *grog*, frown, huff; *grogach*, pettish, sulky; *grug*, morose

Ir. Gael. *galba*, stout, firm, hard

Ir. Gael. *gorm*, green, blue

<sup>1</sup> This is not a modern word. "Common", says Nall, in his *East Anglian Glossary*, "to Norfolk and Scotland."

<sup>2</sup> "Gestis to *fede*" (Linc. MS.; Hall.); Sans. *vad*, to speak, tell.

<sup>3</sup> The root of Eng. *garish*, glowing. "Day's *garish* eye"; from *gare*, to stare (Skeat).

## EASTERN COUNTIES.

*Hunger-stone*, a quartz pebble (L.)

*Isrum*, *iserum*, a long, stupid story (Linc.)

*Jibby*, a flaunting wench, dressed in flashy finery (E.)

*Jibby-horse*, a showman's horse, decorated with trapping, streamers, etc. (E.). Cf. *jib*, a rag, a tatter (Webster)

*Job*, to peck with a beak, to strike with a pointed instrument (E.)

*Jockey*, gay, very lively (Suff.); O. Fr. *gogues*, jollity, glee

*Jot*, plump, downright (Suff.), H.

*Jot-gut*, intestinum rectum (E.), H.

*Jug*, to squat on the ground as partidges at night (E.); Fr. *se jucher*, to roost as fowls

*Kain*, rent paid in kind (E.), H.

*Kelch*, *kelk*, a blow or thump (Linc.), P.

*Kell*, to beat severely (Newcastle)

*Klick up*, to catch up quickly (Linc.); cf. *klick*, a nail to hang things on; prop. a hook; *klucks*, claws (N.)

*Lape*, to walk in mud (Linc.)

*Lash*, soft and watery (E.), H.; to pour out water (Mid-Yorks.); *lashy*, wet, applied to weather (Suff.)

*Linty*, lazy (Suff.)

*Lob*, to lean, incline. "The stack *lobs* heavily" (Linc.)

*Locer*, a carpenter's plane (Linc.); A.-S. "*locer*, a joiner's instrument, a saw, a plane ? (S.)", Bosworth's A.-S. Dict.

*Lonche*, sonitus, strepitus (Prom. Parv.<sup>1</sup>). Cf. *longe*, to tell a fair tale, to make a flattering speech (Jamieson)

## IRISH GAELIC.

Ir. Gael. *unga*, copper

Ir. *us*, narrative, story; Ir. Gael. *iurram* for *iusram*, a tedious rhyme, a long story; *ramhar*, gross, large; *raime*, fatness

Ir. Gael. *giobog*=*gib-og*, a rag, a fringe; *giobal*, rag, clout; *gibeal*, a covering; *giobog*=*gib-og*, a rough, untidy woman

Ir. Gael. *gob*, beak or bill of a bird

Ir. Gael. *gaige*, a fop, a proud coxcomb; *gogaid*, a giddy female; *gog*, a toss of the head

Ir. Gael. *goth*, straight, even

Ir. Gael. *giuig*, to cringe, droop, crouch

Ir. Gael. *cain*, rent, tribute

Gael. *sgaile*, pron. *skelk* (*kelk*), a smart blow, to beat roughly; Ir. *sgaileog*, a blow

Ir. Gael. *clioc*=*clica*, a hook; to catch with a hook

Ir. *làp*, Gael. *làb*, puddle, mire; Ir. Gael. *laban*, mud, mire; *lapach*, a marsh; *la*, water

Ir. Gael. *la*, water; *luis*=*lusi*, for *lasi*, drink; *lasach*, slack, prim. moist; *laith*, ale, strong drink

Ir. Gael. *luin*=*lina*, sloth; Ir. *liun*, slothful; Ir. Gael. *lundach*, lazy; *luinse*, sluggard

Ir. Gael. *lub*, to bend, incline

Ir. Gael. *locar*, Manx, *locer*, a plane; Manx, *lockerey*, to plane; *locker-skeagh*, shavings; Sans. *lunch* (*luk*), to pare, peel, tear off; *luncha* (*lunchas*), that which pares

Ir. *lonaiche*, Gael. *lonais*, prattling, tattling; *lonach*, talkative; *luinne*, mirth, music; *luinneog*, chorus, glee. A nasalised form of Sans. *loch*, to speak

<sup>1</sup> Written in the Eastern Counties.



## EASTERN COUNTIES.

*Lure*, to make a loud and shrill cry (E.)

*Mallock*, to abuse (Linc.)<sup>1</sup>

*Mank*, a trick (Linc.), Y.

*Marfer*, the grass which grows close to the hedge-side or bottom (Linc.)

{ *Meal*, a sand-heap (Norf.)

{ *Million*, a pumpkin (E.), N.

*Mosey*, *mosy*, rough, shaggy, covered with hair (Suff.), Ess.

*Mug*, to beat (L.)

*Mage*, the hand (N.)

*Mute*, an animal of the male kind (Linc.), H.

*Netting*, urine (Linc.)

*Noggin*, a lump (Linc.); gen. a small round mug

*Nonnock*, an idle whim, childish fancy (E.)

*Nonny*, to sport, play the fool (E.)

*Nookins*, the corners of a stack (Linc.)

*Okers*, boots for ploughmen (E.); Lat. *ocrea*, legging or greave

*Pelt*, blow with the fist (E.), Wr.

*Pirry*, a storm (*Pr. Parv.*)

*Plaw*, to boil slightly (E.)

*Quilt*, to beat (Linc.)

*Rally*, a coarse sieve; to sift (E.)

*Ranning*, scolding (Linc.)

*Ranny*, the shrew-mouse (Suff.)

*Rivets*, bearded wheat (E.), H.

*Rodner*, any large or good thing (Linc.)

*Ruin*, a woodman's term for a pole of four years' standing (H.)

## IRISH GAELIC.

Ir. Gael. *liur*=*luri*, a noise, prating

Gael. *maillaich*, Ir. *malluigh*, to curse, condemn; Ir. *mallacht*, a curse

Ir. Gael. *mang*, deceit

Properly mere-grass, or grass by the sea; Ir. Gael. *mara* (gen. of *muir*, sea), and *feur*; W. *gwair*, hay

Ir. Gael. *meall*, ball, knob, round hillock

Ir. *meallan*, a bulb, a plump child

Ir. *mosach*, rough, bristly; *mosan*, a rough, dirty fellow

Ir. Gael. *mag*; Manx, *mage*, paw, clumsy hand

Ir. Gael. *moth*, the male of any creature (Cormac's *Gl.*)

Ir. Gael. *nightinn* (*gh* silent), a mixture of urine and other things used for bleaching linen

Ir. Gael. *cnoc*, lump, boss; *noigean*, *noigin* (*nogin*), a mug

Gael. *neonach*, droll, capricious, eccentric; *neonachas*, a droll person; Ir. *nionach*, pleasant, merry

Ir. Gael. *niuc*=*nuci*, corner (*nucin* a single corner)

Ir. Gael. *ochar*, shoe; Manx, *oashyr*, stocking; Sans. *ā-char*, to step upon, go (?)

Ir. Gael. *palitog*, *palitag*, a blow

Ir. Gael. *piorra*=*pirra*, squall, strong gust

Gael. *plod*, to scald partially, as a pig; Ir. *plutadh*, scalding

Ir. *cuilse*, a beating

Ir. Gael. *rilleán*, sieve; *rill*, to sift; Manx, *realley*, to riddle, sift

Ir. Gael. *ran*, squeal, shriek; Sans. *ran*, to make a noise, shout

Ir. Gael. *ribe*, hair, whisker; *ribeach*, hairy; Gael. *reibheid*=*rivet*, barb of a hook

Ir. *rod*, very great; *ro*, intensive particle; *rodhuine*, nobleman

Ir. Gael. *ruibhne* (pron. *ruin*), pole, lance

<sup>1</sup> *Mallock* implies a root, *mall*, *oc* being a Celtic verbal formative. Cf. Sans. *mala*, dirt, filth, impurity; Lat. *malus*.

## EASTERN COUNTIES.

*Ryndes*, trees (E.)*Sammix*, hay-time (Linc.), M.

For *sad-nicas*: *d* or *dh* being often put in Irish and Gael. for *g* or *gh* (*kh*).

*Sannock*, to weep bitterly (E.), H.

The termination *-ock* is Celtic  
*Sarnick*, inanimate (E.), H.

*Scotch*, to cut, trim (Linc.)

*Skelp*, a blow (Suff.) ; to beat with  
the flat hand (Yorks.)

*Skuty*, smart, brisk (E.), H.

*Smale*, the form (seat) of a hare  
(E.), H.

*Spat*, the cartilaginous membrane by  
which an oyster adheres to its  
shell (Suff.)

*Speyre*, the flap of an inner feminine  
garment (*Prom. Parv.*)

*Stithe*, hot, oppressive (E.), H.

*Tag*, to follow closely, as if an ap-  
pendage (E.)

*Till*, the diluvial soil of the cliff  
(Norf.)

*Tiff*, liquor, a draught of liquor (E.)

*Tigh*, *teage*, a close, an inclosure  
(E.)

*Towil*, a tiresome boy (Linc.)

*Towel*, a wild or bad character  
(Leeds)

*Truck*, useless commodities. "There's  
a lot of *truck*" (Ess.); O. N. *tros*,  
waste, refuse; Ang. *trash*

*Tusky*, the itch (E.)*Twall*, a whim (Suff.)*Wallis*, the withers of a horse (S.)

*Wass*, nonsense (Linc.); Germ. *böse*,  
bad, hurtful, angry

## IRISH GAELIC.

Ir. Gael. *rinn*, for *rind*, treeIr. Gael. *saidh*=*sadi*, hay; *nidhe*, timeIr. Gael. *san*, to dissolveIr. *searn*, to loose, dissolve; *searnach*, dissolvingIr. Gael. *sgath*, Gael. *sgoch*, to cut, lopGael. *sgealp* (*skelp*), a slap, a blow with the hand; Ir. *sgealp*, to tear, cut, rend; Manx, *scelp*, a lash, a rent; *scelpagh*, to lacerateGael. *sgòdach*, proud, conceited; *sgòd*, pride; Ir. *sgoid*, pride, affectation; *sgoideasach*, proud, affected, flirtingGael. *smál*, place, seat (Ebrard)Ir. Gael. *spat*, a flapIr. Gael. *speidhir* (pron. *speyre*), the flap of breechesIr. Gael. *teith*, hot, warmIr. Gael. *tagh*, to weld; *taca*, nail, fastening, peg, security, bailIr. Gael. *tealla*, earth; Lat. *tellus*Ir. Gael. *daif*, drink; *tibre*, *tipra*; Manx, *tibbyr*, spring, fountainIr. Gael. *tigh*, a house; W. *ty*Ir. Gael. *tuathail* (*th* silent), rude, awkward; *tual*, awkward, unlucky, sinister, baseIr. Gael. *truagh*=*truga*, poor, mean, useless; W. *trwch*, cut, maimed, unluckyIr. Gael. *tachas*, the itch, scurvy; Manx, *taghas*, the itch; Sans. *takman*, kind of skin diseaseIr. Gael. *toil*, will, pleasure; Manx, *toill*, id.; Ir. Gael. *toileil*, wilfulIr. Gael. *guala*, Gael. *guallain*; Manx, *geaylin*, a shoulderIr. *baois*=*basi*, folly, levity, nonsense

## EASTERN COUNTIES.

*Wheuks*, sickly (Linc.)*Whurry*, a light boat (E.)*Yare*, nimble, brisk (Norf.)

## IRISH GAELIC.

Gael. *eucail*, disease; Ir. Gael. *aicid*,  
Manx, *eighid*, sickness, diseaseIr. Gael. *curach*, skiff, small boat,  
canoeIr. Gael. *gear*, *gèr*, sour, sharp (W.  
*garw*, rough, harsh)

These instances may suffice to prove my assertion, that the Celtic race along the east coast was mainly of the older or Gaelic branch. The inquiry has been limited to the counties of Essex, Suffolk, Norfolk, and Lincoln, but if it were extended as far as to the Border line, the same result would follow. If we extend it to Northumberland, there seems to be a larger blending of the two divisions of the Celtic stock as we advance northwards, for there they met again after their long separation. The older division seems to have come from the lands that border on the Mediterranean, probably through Spain, and to have crossed into England by the Strait of Dover, and thence to have spread partly to the west, but chiefly northwards into Scotland. The later division appears to have journeyed through the centre of Europe, and at the marsh land of Western Germany to have split into two parts, one turning southwards and entering France near its central part (as traced by *nant* and other words); the other, advancing westwards, crossed the sea to Scotland near Aberdeen (for there the *abers* begin), and descended southwards through Cumberland into Wales. The words that belong to the earlier division of the Celtic race, and are still used in the counties that lie to the north of Lincolnshire, are numerous, but I can only offer a small number as examples, chiefly from Brockett's *North Country Glossary*, 3rd edit., 1846.

## EASTERN COUNTIES (NORTH).

*Airt*, point of the horizon, district*Arles*, earnest-money*Bannock*, a cake of barley-meal*Braugham*, horse-collar

## CELTIC.

Ir. Gael. *aird*, region, point of the  
compassIr. Gael. *earlas*, earnest-pennyIr. Gael. *bonnach*, an oaten cake;  
Manx, *bonnag*, id.Ir. *braicam*, Gael. *braicheam*, horse-  
collar, from *braigh*, O. Ir. *bráge*,  
neck, upper part of the breast,  
and *ama* for *cama*, winding, a curve

## EASTERN COUNTIES (NORTH).

*Brogs*, kind of coarse shoes*Cade*, sheep's louse*Callant*, boy, youth*Colley*, butcher's meat*Coo*, cow, fear*Cro*, *crow*, bar, lever*Cutes*, feet*Daiker*, to wander, saunter*Diting*, a very small quantity of meal or flour*Divet*, *duffet*, a turf or sod used formerly for thatching*Dorty*, pettish, saucy*Doxy*, sweetheart (in a good sense)*Dunt*, bad coal*Feckle*, to entangle*Fellon*, a cutaneous eruption, a boil*Galore*, plenty, abundance*Gash*, wise, sagacious (Border)*Gowan*, the daisy*Gissy*, call of pigs to meat; O. N. *gris*, porcellus*Ingle*, fire, fireplace*Kae*, an interjection denoting disbelief or contempt*Keel*, ruddle*Kebbuck*, cheese*Lainch*, a long stride*Latter*, to run about hastily*Oye*, a grandchild*Partan*, a crab*Sonsy*, plump, thriving, lucky*Straith*, valley*Tocher*, marriage portion*Treet*, a species of bran*Weight*, *weyt*, hoop with skin over it

## CELTIC.

Ir. Gael. *brog*, shoeIr. Gael. *caideog*, earthwormIr. Gael. *gallan* for *callan*, branch, youthIr. Gael. *colann*, flesh, a carcase; O. Ir. *colinn*, gl. *caro* (Z.<sup>2</sup>, 51)Ir. *cotach*, fearful (*cota*, fear)Ir. Gael. *cro*, *crodh*, an iron barIr. Gael. *cos*, foot; W. *coes*, legIr. Gael. *deach*, moving, going; Ir. *deachair*, separation, following; prim. going offIr. *dit*, end, remainder; Ir. Gael. *dith*, want, failure; Sans. *diti*, cutting, splittingIr. Gael. *duibheid*, a flat turf used for covering cottagesIr. *dordha*, Gael. *dortha*, harsh, surlyIr. Gael. *doigh*, fire, flame, trust; *dogh*, to burn; *doighir* (for *dogis*), flameIr. Gael. *donadh*, bad, evilIr. Gael. *figh*, to weaveGael. *fealan*, a boil; Ir. Gael. *faill*, *faillin*, kernel, hard lump of fleshIr. Gael. *gu-leor*, enough, plentyIr. Gael. *gaois*, wisdom, prudenceIr. Gael. *gugan*, the daisyGael. *gius*, a sow; Ir. Gael. *ceis*, pig, sowIr. Gael. *aingeal*, fireIr. Gael. *cha*, negative particle; *ca*, what (?)Ir. Gael. *cil*, ruddleIr. Gael. *cabag*, cheeseIr. Gael. *ling*, to leap, boundIr. Gael. *lat*, foot; *lathar*, vigour; *luth*, quick, nimbleIr. Gael. *ogha*, pron. *oha*, grandchildIr. Gael. *partan*, a crabIr. Gael. *sonas*, luck, happinessIr. Gael. *sraith* for *straith*, valleyIr. Gael. *tochar*, portion, dowryIr. Gael. *treite*, embrocation (a second meaning)Ir. Gael. *quite*, the same, used for winnowing corn

It is impossible to determine with certainty the lines which marked out the different forms of speech, but they were probably the tribal boundaries, and were subject to change by invasion and conquest. We may assume, from the evidence of language, that the Iceni,



the Trinobantes in the south, and the Brigantes in the north, were of the older or Gaelic race. The northern counties of Cumberland, Westmoreland, with Lancashire and Cheshire, were occupied mainly by the Cymric tribe. The same race, but another division of it, held the ancient Loegria, *i.e.*, the rest of England from the south of Yorkshire to the Channel. There was, however, throughout, a mixture of races. There was a lower stratum of the older race, though only sparse in some parts of the land. There were also some breaks of continuity in different places. The Belgæ, who came probably at a late period from the opposite coast, occupied part of the south, and the Parisii, apparently a Gallic tribe, dwelt along the banks of the Humber. There was a notable break in the extension of the Cymry to the district of Elmet, of which Leeds was the centre; a spur of the wide-spreading Cumbrian range. Here a Celtic and Christian community maintained itself in partial independence for a long time, under its own chiefs or *reguli*. Its latest chief, whose name, in a Latin form, was Cereticus, held sway over it until deposed by Edwin in the seventh century. Their independence was taken from them, but the fire burned on their hearths and they wrought with the plough or followed the chase, as their fathers had done for many generations. As this dialect is interesting on many accounts, I offer some instances of its Celtic words, which are numerous, and here close my long list of dialectic words that have been drawn from Celtic sources.

## LEEDS DISTRICT.

*Aag*, eager

*Bawdy*, a prostitute

*Bicker*, to quarrel peevishly

*Bran*. "Marrow to *bran*", a match  
for *bran*

*Brock*. Not a badger, but the cuckoo-  
spit insect

## CELTIC.

O. W. *di-auc*, gl. *segnem* (Juv. 93);  
W. *egr*, eager; *awch*=*āch*, sharp  
edge; Sans. *ās'u*=*aku*, sharp, swift

W. *baw*, dirt, filth; *bawaid*, dirty,  
mean, vile

W. *biera*, to fight, to skirmish (P.);  
*bicre*, conflictus, pugna (Dav.)

Must have been some Celtic hero

W. *broch*, froth, foam

## LEEDS DISTRICT.

*Chuff*, pleased, excited

*Codger*, an artful person

*Croodle*, to crouch

*Dunuoock*, a hedge-sparrow

*Fad*, to deceive in talking

*Flos*, a giddy, impudent female

*Gammy*, crooked

*Guffin*, a dull, awkward person

*Hoit*, a foolishly awkward man

*Kinnle*, to bring forth young

*Malack*, a disturbance

*Merle*, to crumble

*Nogs*, knees

*Nor*, than

*Oss*, to attempt

*Piggy*, a name given by boys to a piece of wood sharpened at both ends, used in the game of "piggy"

*Raum*, to curvet as a horse

*Seel*, to look. *Seeling-glass*, a looking-glass

*Six*. "Let 's hev a *six*", a pull at your pipe; rather a suck, A.-S. *súcan*, to suck

*Tit*, used for calling a cat

*Tommy*, bread. "Two pund o' *tommy*, Missis."

*Warble*, a small, hard lump on a horse's back

## CELTIC.

W. *hoff*, dear, fond; *hoffi*, to delight in

W. *coegiwr*, a deceiver, a cheat

W. *crwd*, a round lump

W. *dwn* (*doon*), dun, dusky; with a Celtic suffix

W. *ffadu*, to mask, to feign (P.)

W. *fflwch*, full, flush, brisk, lusty

W. *cam*, crooked

W. *cyff*, a stock; *cyff o ddyn*, a block-head; with the suffix of individuality

W. *hutan*, an oaf

W. *cenel*, tribe, kindred; *enedl*, id.; *enedlu*, gignere, producere (Dav.)

W. *moloch*, tumult, uproar

W. *mwrl*, crumbling, friable

W. *cnuch*, junction, joint; if not *cnwc*, a lump

O. W. *nor*, than

W. *osi*, *osio*, to dare, to attempt

W. *pig*, for *pic*, a sharp point; *pigin*, a pointed stick

W. *rhamu*, to rise up

W. *sel*, a view; *selu*, to gaze at, observe; Arm. *sellout*, regarder, jeter la vue sur quelque chose; Corn. *sell*, view, prospect

W. *sugno*, to suck (*u*=Eng. *i*); Sans. *sich*, to moisten, wet

W. *titw*, a cat

W. *tama*, hard food, as bread and flesh; perhaps related to Arm. *tamoez-en*, ear of corn

Arm. *gwerbl* (in comp. *werbl*), bubon, tumour, glande. Dr. Davies admits the word, but as Armoric. Richards has, "*Gwerbl*, Arm., a kernel or fleshy substance growing between the flesh and skin."

The only Celtic words in this dialect that I cannot connect with a Welsh equivalent are *meg*, a halfpenny, *spiff*, smartly dressed, and an interesting feminine word, *toit*, which means contentment, quietness. When a husband takes the baby on his knee, and keeps it quiet during the evening, the delighted wife will say, "Thah's kept him i'toit rarely a walt' neet (a whole night) lad!" This is the Ir. Gael. *tait*, pleasure; prop. a pleased, quiet, contented state, as the Sans. *tush*, its

relative, denotes.<sup>1</sup> *Tait* corresponds, therefore, to the Arm. *dudi*, pleasure ; but even in the fifth or sixth century the final vowel had been dropped in the Elmet district.

And now my task is done. The evidence that has been brought forward is conclusive, in showing (1) That a large Celtic population was left on the soil in every part of England. If there was any part in which the theory of extermination would meet the facts of the case, it would be the counties of Northampton and Leicester. The Welsh border was far away. The northern Celts, whether they belonged to the Cymry or the Gael, could not interfere to protect their distant kinsmen in these counties. There was absolutely nothing to check the course of the victorious Saxon. He might have commenced a war of extermination, and have destroyed, as he pleased, the whole Celtic race there. But the tokens of their abiding unmolested in these counties are as abundant as they are in Lancashire, whose northern part was not finally subdued until the year 945, when, as the *A. S. Chronicle* declares, "King Edmund ravaged all Cumberland and gave it to Malcolm, King of Scots." It is evident, therefore, that the Celtic population in England lived and multiplied in peace, and that there was a gradual blending of the two races by intermarriage. The advocates of the "theory of extermination" give the Saxon race very little credit for common sense, or regard for their own welfare. They were only warriors ; and who, if the Britons were destroyed, undertook the tillage of the soil and the tending of the flocks? The conquered race became, in fact, the most valuable appanage of the Saxon. They ploughed for him ; they

<sup>1</sup> Cf. Sans. *tushti*, satisfaction, contentment, pleasure. The Irish *tait* is from *ta(s)ti* (pron. *tusti*), and denotes primarily quietness more than pleasure. The Elmet *toit* has no connection with *tight* (sometimes pronounced *toit*), for it is a noun, and the two words express contrary ideas. Tightness denotes pressure and discomfort, not a quiet, contented state.

tended his cattle ; they were his artisans, for the Celtic words still used by our workmen show that they were skilled in all the arts of the time, either by their own ingenuity or by Roman teaching. The civilisation of Rome reached our island before the Saxon came, and even before Cæsar invaded the land the Britons were skilful agriculturists, had a large foreign commerce, coined money, dug and exported metals, and built war-chariots of wood and iron. Their weapons were such that they could attack Cæsar's forces openly in the field, and not always without success. The most foolish course the Saxon could adopt would be to destroy these men, who were his tutors in many things : for the rude warrior-races brought very little knowledge of the arts of life, or of literature, from their dense forests in Germany. He had, however, good sense enough to retain and protect the Celtic race, that wrought in various ways to his advantage. If this be denied—and there has been much hardihood of assertion on this question—how is the large Celtic element still existing in the dialects of Leicester and Northampton to be accounted for ? In all future discussions of this subject this fact must be considered, and unless it can be shown that this element could have been brought in by other means, it is certain that a large Celtic population remained on the soil. If this cannot be done, the question is at rest.

2. The evidence of our dialectic words confirms the statement of the Welsh *Triads*, that “a great multitude of the Loegrians became as Saxons”, i.e., there was a gradual and peaceful blending of the two races in England. These *Triads* only represent a national tradition ; but a tradition of this kind, so widespread as to be accepted by the whole nation, has much probability in its favour. It is much more likely, if the whole of their kindred race here had been destroyed by the Saxons, that such a fact would have made a deep impression on the national mind, and have been recorded in its traditions, from mingled emotions of



indignation and horror. It is not at all probable that the national record, as handed down from father to son, should have been of union, if extermination had been the fact. Their hostility to the Saxon would have been a barrier against a rejection of the sterner and more hateful issue, and to the invention of one which was much more to his credit. But when to this improbability there is added the evidence of our dialectic words, it becomes quite certain that there was a blending of races, and that the possession of England after the sixth century was effected much more peacefully than our historians represent.

3. The dialects that we have now examined contain, as other dialects, many words that are exclusively feminine or belong to a state of childhood. This proves that in the Anglo-Saxon age, the mother of the household must often have been of Celtic blood. When a Northamptonshire matron directs that her child shall be *burked*, she uses a Celtic word which means only that it shall be thoroughly warmed ; and when one boy asks another to give him a *bunt* (push up) he gives evidence of the fact that some boy, like himself, had been wont, in a distant age, to hear a form of Celtic speech. These are only instances of a large class of words. How could they have entered the nursery, or been borne on the lips of children, if no Celtic inmates had ever occupied the nurseries, and no Celtic parent had ever trained a child to speak ? These and other Celtic words must either have been inherited from Celtic ancestors, or have been communicated from without. The only possible inference seems to be that these words are an historical record of a race that formerly held possession of the soil, and were retained on it, as tenants or labourers, by the conquering race.

4. It seems evident from these lists that the Celtic languages in a collective form survived in England to a much later period than is commonly supposed. We know that when a Celtic MS. was found at St. Alban's near the close of the tenth century, a priest was found in

the country who could interpret it (*Arch. Camb.*, 1879, p. 154). And if the language, as written, was understood by some, we may reasonably assume that it was still understood and spoken by many who could neither read nor write. We know, also, that in the north of England, along the border line, a form of Celtic speech was retained as late as the thirteenth and fourteenth centuries. We may then reasonably assume that the Celtic form of speech that had been spoken in the counties of Northampton and Leicester before the Saxon invasion was still understood there until the time of the Norman conquest. It was this great event that happily crushed the Celts, Saxons, Angles, and Danes into one mass, out of which eventually arose the English people.

Here I must pause. There are many facts connected with the social position of the Celtic race in the Anglo-Saxon age, and with the forms of their language, to which these words bear witness ; but from the length of this paper I must content myself with my main proposition, that the dialectic words in these counties prove that there was a blending of the two races in England by intermarriage, and that the Celtic race has contributed largely to the formation of the English people.

JOHN DAVIES.

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#### ERRATA.

- Page 16, line 42, for *Ir. cws* read *W. cws*  
 „ 21, „ 16, for *eele-hickol* read *eccle, hickol*  
 „ 29, „ 6, for *hare* read *hari*  
 „ 87, „ 14, for *af* read *oaf*  
 „ 94, „ 10, insert (N.)
-

## LLANUWCHLLYN.

THERE can be no doubt that the parish of Llanuwchllyn derives its name from its position, Llan-uwch-y-Llyn, *i.e.*, the Church above the Lake. This probably inspired the idea that the other parishes of Penllyn received their names also from their proximity to Llyn-Tegid. According to this theory Llangower is merely an abbreviated form of Llan-cwr-y-Llyn, and Llanfor of Llanmor-y-Llyn and Llandderfel of Llan-Ddiferion-y-Llyn. I am disposed to think that two only of the five parishes of Penllyn take their names from their relation to the lake, namely, Llanuwchllyn and Llany-cil. Cil signifies a nook or recess, and the corresponding paraphrase of Llanycil would therefore be Llan-ying-nghil-y-Llyn, or the Church in a nook or angle of the Lake. The other three follow the general rule of Welsh parishes and take their names from the patron Saint under whose name the parish church happens to be dedicated. Llangower, from Gwawr, the mother of the Welsh warrior bard Llywarch Hen; Llanfor from St. Mor, and Llandderfel from Derfel Gadarn.

From early times the word Llan has been applied to churches, and especially to the ground or yard around them, but in this sense it is always used either alone or as a prefix. When applied to secular uses—as corlan, a sheepfold; gwinllan, a vineyard; ydlan, a stackyard; perllan, an orchard, all of which also imply an enclosure—it always figures as a suffix.

Although a great number of the parish churches in Wales bear the name of the Blessed Virgin in their dedication—a fact which Rees, in his *Welsh Saints* (p. 69), attributes to the Cistercian monks, whose order was the most prevalent here during the Middle Ages,—it can be proved that nearly one-half of them had Welsh saints for their original founders, just as in the case of the

parish church of Pool, now St. Mary, but originally St. Cynvelyn; and Meifod, originally St. Tysilio, afterwards St. Mary; because it was the custom of the early British Church to dedicate churches under the names of native saints. The name of the Blessed Virgin was either substituted or added wherever the Cistercians had influence, because it was a rule of their Order that their religious houses should be dedicated to the mother of our Lord (Tanner's *Notitia Monastica*).

It is worthy, however, of note, that although the parish of Llanuwchlllyn was closely connected in one way with the Cistercians, inasmuch as Owen de Brogynytn made a grant to God, St. Mary, and the monks of that Order at Basingwerk Abbey, of "a certain water in Penthlinn called Thlintegit or Pemblemere, and all the pasture of the said land of Penthlinn" (*Pennant*, vol. ii, p. 207), the name of the parish was not, as in most cases, changed to Llanfair. Indeed, the existence of so many Llans which bear the names of Welsh saints, such as Llan-Dudno, Llan-Ddewi, Llan-Deilo, and Llan-Ddeiniol, bears witness to the independence of the early British Church, and shows that she had a "noble army of saints and martyrs" to boast of long before St. Augustine came over in A.D. 596 to preach to the pagan Saxons.

Llanuwchlllyn is a parish of much archæological interest; and not the least so, in that the historic river Dee takes its rise within it, under the hill called Duallt, rather than at Pantgwyn, as is sometimes supposed. Some, however, say that the river does not take its name until it emerges from Bala Lake; but the tributaries to this lake are so well defined that one of them must be the Dee. They are the Twrch, the Afon Llan or Little Dee, the Lliw, and the Llafar. The Welsh name of the Dee is "Dyfrdwy", which is variously derived. Dwfr-dwy-afon, from the fact of its springing from two sources. Giraldus calls it Deverdoeu, the full spelling of which would now be, according to Prof. Rhys, Dyfrdwyw or Dyfrdwyf (the Water of



the Divinity), from the fact of its waters having been held sacred, and so many pious legends being connected with its history. Dwfrdu, or Blackwater, from its source on the Duallt or the Blackhill.<sup>1</sup> Whatever be the correct derivation of the name, there can be no doubt of the great historic prominence of this river in the annals of our country. There is, perhaps, no other river in the kingdom that takes precedence of it in this respect, nor one which furnishes a more fertile source for archæological research.

The poet Spenser puts the scene of King Arthur's home at the foot of the Aran, and on the banks of the Dee near its source; and there is in this parish a place corresponding to this hypothesis, called "Llys Arthur", or Arthur's Court. Spenser, in his *Faery Queene* (Book I, Canto 9), makes Arthur speak thus of his foster-father, Timon or Gai, who is supposed to have lived at Caergai—

“ His dwelling is low in a valley greene,  
Under the foot of Rauran mossy hore,  
From whence the river Dee as silver cleene  
His tombling billowes roll with gentle rore.  
There all my dayes he traird me up in vertuous lore.”

The word "Rauran" in these lines is of course only an Anglicised form of "Yr Aran".

Llywarch Hen, who is said to have been buried at Llanfor, and to have been a contemporary of King Arthur, is supposed to have been stationed at Llanuwchlllyn for some time, and to have been a member of Arthur's Court. There is still a place near "Arthur's Court" called "Tyddyn Llywarch", Llywarch's tenement, which, if it did not suggest the connection, seems at least to favour it.

<sup>1</sup> Is the word Dee an Anglicised form of Du? English people would so pronounce the Du. South Welshmen always pronounce the word Du as Dee; and perhaps the word Deva is only a Latinised form of the word, which has been Anglicised into Dee. This is not at all improbable if we consider how many Welsh names are Anglicised, *e.g.*, Owen Glendower for Owen Glyndwr or Glyndyfrdwy. Gladys or Gladis for Gwladys.

The place of earliest historic note in the parish is Caergai, of which Camden says, "that it was at one time a castle built by one Caius, a Roman, while the Britons ascribe it to Cai or Timon, the foster-father of King Arthur." It is this last which Spenser has surrounded with such poetic interest. Pennant states it has been a Roman station, and mentions the discovery of many coins; and this is further corroborated by the Roman tiles found in great abundance about the present house, some of which appear to have been the pillars of a hypocaust. On the west and south sides the vallum is still very perfect, and at some distance an outer embankment may be traced for a considerable portion of its circuit, having once enclosed many acres on the crown of the eminence on which it stands.

Caergai has also some ecclesiastical connections to be noted. Cae'r Capelau, or "The Field of the Chapels", is situate on the south-east side of the house, and is in length about 200 yards, by 50 yards broad. Bones have been dug up lately in this plot of ground, near the traces of the foundations of a building about 15 feet square, near the centre of the field. The outlines of this building are visible on the surface when the grass is scorched. This field is also called "Y Fonwent", or the graveyard. It is this to which Lhwyd, the eminent antiquary and archæologist, alludes, when he writes: "By Kappel medha nhw gynt mewn Kae a elwir Kae'r Kappel le mai palment pan glodhier", *i.e.*, "They say there was a chapel in a place called Kae'r Capelau, where there is a pavement when the field is dug."

Within the area enclosed by the square vallum was erected the mansion of the family of Vaughan, a branch of the Vaughans of Llwydiarth in Powys. Here lived John Vaughan, an eminent Welsh poet, who flourished about the middle of the seventeenth century. Of this John Vaughan the story is told that he enlisted as a soldier, and went on foreign service without sending word about his whereabouts for a long term of years.

At last he came back to the neighbourhood, and lodged a night at Rhiwaedog, on his way to Caergai. He awoke some time in the night on hearing great preparations going on in the hall, and was told that the son was to be married to the heiress of Caergai in the morning. On hearing this Vaughan hastened to Caergai, and rapped at the front door, and asked permission to enter, but was told that it was a busy day, owing to the wedding, which was to be celebrated there that morning. He, however, obtained admission. Dancing had begun, when soon afterwards the poet asked for a harp, and after putting the chords into tune, he played a spirited Welsh air, which affected the bride very much. Some friends interfered, and ordered the stranger to leave the house, when Vaughan answered in the following impromptu verse :

“Os collais tra fuais o'r fan-fy ngwraig  
                                 Fyngaredd Fychan  
 Ni chollaf, ewch chwi allan,  
 Na'm ty na'm telyn na'm tan.”

The free translation of which is :

“If while away I lost my wife,  
                                 My own Angharad Fechan  
 I will not lose, go out yourselves,  
 My home, my harp, my hearthstone.”

The bride was asked which of the two men were to leave. She quickly answered that the first husband was to remain at Caergai, and that the son of Rhiwaedog must quit the mansion at once.

Another eminent member was Rowland Vaughan, who flourished about the middle of the seventeenth century and deserves notice as the translator into Welsh of Bishop Bayley of Bangor's well-known book of devotion, “*The Practice of Piety* ; directing a Christian man how to walk that he may please God.” This book was so popular that thirty-nine English editions of it had appeared by the year 1734. John Bunyan, the author of the *Pilgrim's Progress*, refers to it as a book

he had read with great profit in his prodigal days, and which sobered him much. Copies of the Welsh translation are still extant, but very rare. It was first published in London in 1630, and passed through four editions. This Rowland Vaughan was a stout Royalist and a captain in the King's army during the civil wars. He was taken prisoner and confined in Chester Castle for three years; and his mansion of Caergai was burnt to the ground in 1645 by the Republicans, and his estate confiscated, the recovery of which cost him many years of expensive and vexatious lawsuits.

The mansion house was rebuilt by him in its present form, which is well shown in Mr. W. G. Smith's engraving. Many inscriptions were set up on different parts of the front, some of which bespeak the sturdy loyalty of the old Royalist, *e.g.*, "Na werth y nef er bentyg byd" ("Sell not heaven for the loan of the earth"). Some describe his late troubles as a discipline of Providence—"Cerydd Duw, Cariad yw" (God's reproof is love). Others bespeak his grave meditations on eternity—"Meddwl dy ddiwedd" (Think on thine end), and "Resurgam" (I shall rise again). On another were engraved the initials and the ages of himself, his wife, and child.

R. 60

1-V 39

R. 3

On a block of red sandstone over the principal door this comprehensive and loyal stanza:

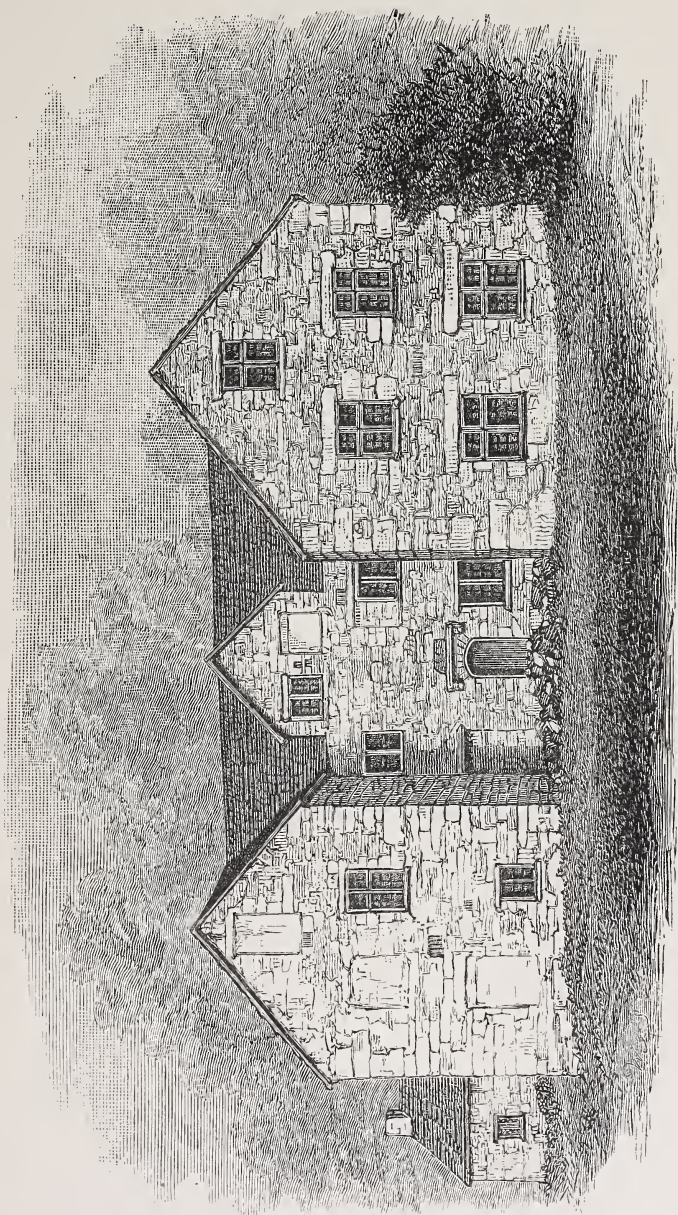
"Dod glod i bawb yn ddibrin  
A char dy frawd cyffredin  
Ofna Dduw can's hyn sydd dda  
Ac anrhydedda'r Brenin."

The English of which is

"Give praise to all ungrudgingly,  
And love thy common brother,  
Fear God, for this is good and right,  
And yield the King his honour."

Rowland Vaughan is best known in the Welsh literary world as Rowland Fychan *Y Cyfieithydd o*





CAERGAI.



*Gaergai*, or Rowland Vaughan of Caergai, the translator. All his translations, with the exception of the devotional work, *Practice of Piety*, were of a polemical nature, and in defence of the Church of England.

Another beneficent member of this family was the Rev. Maurice Vaughan, M.A., Canon of Windsor, who built almshouses for six poor old people of this parish, and endowed them with two tenements (Tymawr and Tynycae), and with the interest of £200 left towards their repair and the augmentation of their maintenance. This charity is now in full operation, and is under the management of the patron of the benefice as inheritor of Caergai. A stone slab sunk into the gable of the almshouses bears the following inscription:—"The Reverend Doctor Maurice Vaughan, late Canon of Windsor, built and endowed this Alms House in ye year 1721 for three decayed old men and three old women. David Ellis, Hoc fecit, 1731."

Castell Carn-Dochan occupies an imposing situation on a precipitous spur of Ffridd Helyg-y-Moch. The ruins form an inner parallelogram 24 feet by 20, with walls six feet thick, defended by a rampart of loose stones. A curtain wall across the enclosure cuts off the keep and a square room, the latter being 23 feet square, the former about 8 feet square. The outer wall is 8 feet thick. The bare walls only remain, and there are no architectural details. No doorway has been discovered in the present ruins. Probably the portion now exposed formed the dungeons and cellars of the old fortress, the entrance being at a higher level and over a drawbridge. Castell Carn-Dochan could hardly have been a pleasant residence at any time, but it was a strong one; the "Llys" or Court below forming the residence in time of peace.

A writer in the *Gwylieddydd*, 1828, p. 120, states that "fifty years ago an old man, in expectation of hidden treasure, had dug through the ruins to the floor (y llawr), but found nothing save human bones and burnt wood, whence it was inferred that the place had

been burnt down." About 1872 further diggings were made, and search made for a doorway, but in vain. Charcoal, blackened soil, animal bones, and pieces of lead were found.

Near the foot of Castell Carn-Dochan is a place called "Ty Cerrig", owned by Hugh and Edward Edwards. This is the only freehold within this manor, all the rest of the property belonging to Sir Watkin Williams Wynn, Bart. This place is said to have been given by a former lord of Carn-Dochan to an old family harper, from whom the present owners claim to have inherited it.

The brook Eglwysen or Eglwysarn, which runs into the river Lliw hard by Lle'r Llys, deserves some notice. Sarn-yr-Eglwys, or the Church Causeway, suggests the idea of the existence of a church here at one time. Higher up in the mountain, near Buarth-y-meini, is "Clogwyn-yr-Eglwys", or the Church Precipice; and near Dolhendre is also a place called "Bwlch Eglwys Tudur", or the Pass of the Church of St. Tudur. There is also a farm near this place called Dolfudr, or more correctly Dol-Tudur. Here we have two places suggesting the idea of a church, and two places on the same spot connecting the church with the name of Tudur.

The church of Llanuwchllyn is dedicated in the name of St. Deiniol or Deiniol Wyn, one of the monks of Bangor-is-y-coed in Flintshire, who planted a branch of that monastery at Bangor in Carnarvonshire, A.D. 525; and when, in A.D. 550, it was elevated into a bishopric and endowed by Maelgwn Gwynedd, Prince of North Wales, he was consecrated its first Bishop. The cathedral church of Bangor, the parish church of Hawarden, and the church of Llanuwchllyn are the only instances in North Wales that bear his name, and there is only one, viz. Llanddeiniol, in South Wales. Deiniol Wyn died A.D. 584, and was buried, according to Giraldus Cambrensis, in the Isle of Bardsey.

The old church, which was taken down in 1872, com-



prised chancel, nave (divided in 1729), and south aisle of five bays with a western gallery, erected about 1745, probably when the roodloft was taken down. Edward Lhwyd mentions that in his time, which would be about the year 1700, there were several Roman bricks worked into the walls of this church and those of Llanycil and Llangower, but none were discovered at the late restoration, which was completed in 1873 at a cost of between £1,600 and £1,700.

The chief object of interest within the church is a recumbent effigy in plate armour over a mailed coat, on the north side of the chancel within the altar rails. It bears a mutilated Latin inscription, which originally read thus:—"Hic jacet Johannes ap G...t. ap Madoc ap Iorweth cujus anime propitietur Deus. Amen. Anno Dni, MCCCLXX". This John, or Ieuan, was the grandson of Madoc ap Iorwerth, who held Pennanlliw by gift of the king.

"Bwlch-y-Groes", or the Pass of the Cross, on the road to Dinas Mawddwy, is of some interest, as a cross is said to have existed here until the time of the civil wars. Rhydybod, in the same direction, probably means Abbotsford. There is a yew tree at Coedladur from under which human bones have been frequently unearthed, and a little above this place, near Brynmelyn is a place called "Yr hen Eglwys", where there are traces of the foundations of a building.

W. HUGHES.

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## SEPULCHRAL RECUMBENT EFFIGY IN LLANUWCHLLYN CHURCH,

NEAR BALA.

THIS is one of those interesting Welsh effigies, represented in armour, of the latter part of the fourteenth century, which more or less differ in detail from English effigies of the same period and class, though there may be a general resemblance enabling us to fix a proximate date (should, indeed, such be required) in the absence of any sepulchral inscription; which is, however, more generally to be found attached to Welsh effigies of this than to English effigies of the same era.

This effigy, then, may fairly be compared, though there are some differences in detail, with the effigy in Bettws y Coed Church of "Grufyd ap David Goch", of which an engraving and description appear in a former volume of the *Archæologia Cambrensis*.<sup>1</sup> This effigy is, as usual, recumbent, the head reposing on what appears to be the tilting-helmet. The head is protected by a plain, conical basinet, or war-helmet; the chin, neck, and shoulders are defended by a camail or tippet of mail; and the hands are conjoined on the breast, as in prayer. Brassarts, or rerebraces of plate, inclose the upper arms; coudes of plate appear at the elbows, conically shaped; and vambraces of plate cover the lower arms, whilst roundels of plate appear in front of the shoulders, and at the bending of the elbows. At the arm-pits gussets of mail appear. The gauntlets are of plate, the fingers being protected by small articulated finger-joints. Round the neck is a collar with quatrefoil ornaments at intervals. An emblazoned jupon forms the external habiliment, worn over the body. The skirt of this is scalloped round the border.

<sup>1</sup> Fourth Series, vol. xiv, p. 127.



EFFIGY IN LLANUWCHLLYN CHURCH.

One-inch scale.





About the loins, and round the jupon, appears a narrow, horizontal belt or bawdrick. Beneath the jupon appear the skirts of an apron of mail; the cuisses protecting the thighs, of which the lower portions only are visible, are of plate; so are the genouilleres or knee-caps, and the jambs covering the legs. At the insteps spur-leathers appear, whilst the feet are covered by sollerets formed of *laminæ*, or small flexible plates, pointed at the toes, and resting on a lion. On the verge of the slab on which the effigy reclines, on the south side, in raised capital letters, and in Longobardic characters, is the inscription, in two lines, commencing in the lower,—

hic : IMCET : IOHMNES : MP : G....T : MP : MMDOC : MP :  
 IORWETH : CVIVS : MNIME : ....  
 (Propicie)TVR : DEVS : MMEN : MNNO : DNI : M : CCC : VXX

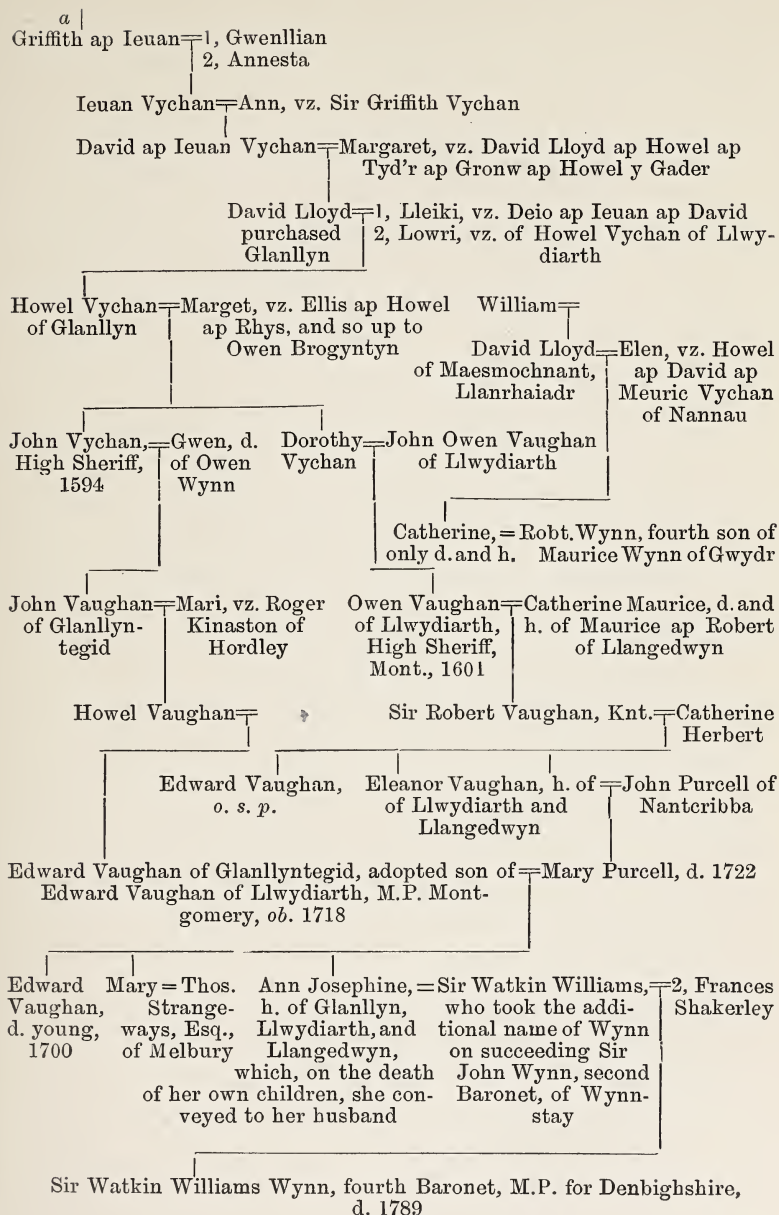
The letters M and A are similar, the latter being represented as the former. The xx in the date appear like the Arabic numerals 88.

The description here given is taken from the engraving, as I have had no opportunity of examining the effigy itself, or the details of what appear to be the armorial bearings on the jupon.

M. H. B.

By the aid of Mr. J. Y. W. Lloyd's *History of Powys Fadog* (vol. iv, pp. 359-362), we are enabled to identify this Joannes ap Gruffit ap Madoc as the fifth in descent from Rhirid Flaidd, or the Wolf, the powerful lord of Penllyn in Merioneth, of Lleyn and Eifionydd in Carnarvonshire, of Pennant Melangell and Bryn in Montgomeryshire, and of Ruyton of the Eleven Towns in Shropshire, about the middle of the eleventh century. From the further fact that his grandfather, Madoc ap Iorwerth ap Madoc, is mentioned as petitioning Edward I at Kensington (33 Edward I, A.D. 1305), that he "might quietly enjoy certain lands and the balliwick 'Unius Cantr. in Penllyn and Ardudewey', which the





## THE ROMAN STATION OF CAERGAI.

ALTHOUGH not named in any Roman itinerary, this place has long been known as a Roman station. William Camden, in his *Britannia* (edit. 1600, p. 593), after noticing Carn Dochen, proceeds: "Nec procul abest Caergai, id est, Castrum Caii a Caio Romano aliquo exstructum de quo magna et mira vulgus vicinum prædicat." (And not far off is Caergai, *i.e.*, the Camp of Caius, built by Caius, a Roman, of whom the people thereabout tell great and marvellous stories.) This is further amplified by Robert Vaughan of Hengwrt, the Merionethshire antiquary, who lived 1592-1666, and wrote in a MS. which was printed in the *Archæologia Cambrensis* (2nd Series, vol. i, p. 204), "In the parish of Llannuwchlllyn, upon the south bank of the river Lliw, on a high, craggy rock, are seen the walls of an old castle called Castell Corn Dochen. Over against it is Caer Gai, built in the time of the Romans, as many suppose by the ancient coin of the Emperor Domitian found there of late. Here also was digged up a stone with this inscription, HEC IACET SALVIANVS BVRSOCAVI FILIVS CVPETIAN. This place was called Caer Gai of Cai Hir ap Cynyr, that was King Arthur's foster-brother, who dwelt there. But by what name it was called in the Roman time I know not."

Pennant has added nothing to the information about it: indeed, he does not appear to have actually visited it: "Leave on the right another ancient seat, 'Caer Gai', placed on an eminence. Camden says it was a castle built by one Caius, a Roman. The Britons ascribe it to Gai, foster-brother to King Arthur. It probably was Roman, for multitudes of coins have been found in different parts of the neighbourhood; and it is certain that it had been a fortress to defend



the pass, for which it is well adapted both by its situation and the form of the hill.”<sup>1</sup>

Lewis, in his *Topographical Dictionary*, enumerates the above items, and points out a further feature in the Roman roads converging to it from Tomen y Mur and Mediolanum : “In the vicinity of this station are vestiges of roads resembling those of the Romans leading from the station *Eryri Mons*, at Tomen y Mur, near Festiniog, and from Castell Prysor, in the parish of Trawsvynydd, to the ancient Mediolanum, probably near Meivod.” The pass traversed by this road appears to be the one referred to by Pennant, though he does not mention the road itself. But as every Roman station was connected with those adjoining it, it is strange that other converging roads have not also been noticed. Happily Mr. Hughes, the Vicar of Llanuwchllyn, and Mr. Edward Jones of Newport, a native of the parish, have recently paid much attention to this subject, and their inquiries enable us to fill up, to a considerable extent, this important item of its ancient history.

On the occasion of the Annual Meeting at Bala last year, an excursion was made to this place, which is thus briefly noticed in the Report : “The Roman station of Caergai, with its well preserved fosse and vallum, occupies the crest of the bank so called ; and near the centre of the square stands the old mansion, now used as a farmhouse. The vallum is best shown on the western side, the eastern having been almost levelled away. At a little distance an outer dyke encloses a considerable circuit, probably 6 or 8 acres ; and on the north-western side are large quantities of boulders, some standing as if they had formed a scarpment or chevaux-de-frise, and others dispersed as if they had been the foundation of some primitive buildings.”<sup>2</sup>

Taking, then, our stand at Caergai, we will endeavour to trace some of the roads that diverged from it :

(1.) *To Tomen y Mur, W.*—This is represented by

<sup>1</sup> *Tours in Wales*, 1810, vol. ii, p. 220.

<sup>2</sup> *Arch. Camb.*, 5th Ser., vol. i, p. 333.

the road that leads, on the left bank of the Lliw, past Elusendy, and follows roughly the course of the river by Dolhendre, Bwlch Eglwys Tudr, Dolfudr, Buarth Meini, to Blaen Lliw-isaf. Thence it passes north of Pen Efeidiog for a short distance, till it forks into two branches; the northern one passing Dolymoch and Buarth Brwynog to the upper course of Nantbudr, which it follows to its junction with the Prysor stream near Glan Llafar. Crossing the valley and the hill northwards, along the course of the Llafar, it passes Dol Dinas and Dol Belydr, and thence on to Tomen y Mur; from whence it was continued onwards, by Maentwrog, Tanybwlch, and Beddgelert, to Segontium. The southern branch followed the line of the Nant Canol as far as Gelli Gain, from whence it rounded the slope of Y Foel Ddu, leaving Bedd Porius and Llech Idris just below, to the left, till it joined the Sarn Helen at Peny Street. From this point it appears to have descended westwards by Rhiw Goch, and crossing the Eden, to have been carried on to Bwlch Drws Ardudwy, or perhaps to Bwlch y Tyddiad, and so into Dyffryn Ardudwy, and on to the sea-coast.

(2.) *Towards Mediolanum*.—This is supposed to have led south-east from Caergai, by Madoc and Dolfudr, up to Lledwyn Mawr, and thence by Bwlch y Pawl into the Llanwddyn Valley, and to have crossed Sarn Sws near Llanfihangel yn Ngwynfa. This, however, was probably no more than a utilised British trackway.

(3.) *Towards Maglona (Penal)*.—This probably followed the course of the present road to Bwlch y Groes, or it may have followed No. 2 as far as Rhydfudr, and then winding around Penygryn, have followed the Afon Fechan, and joined the present road near Tai'n y Nant.

(4.) Another road led over the Milltir Gerrig, and by Llangynog, to Llanfyllin, Bwlchycibau, and Stryd Fawr, towards Rutunium and Uriconium, with a branch down the Tanat Valley to Clawdd Coch, which most authorities think to have been the site of Mediolanum.

(5.) *Towards Deva (Chester)*.—This line took a north-east direction, along the north side of the lake, through Bala and Llanfor, and crossing the Meloch below Tomen y Castell, sent off, at Cefn Ddeusarn, a branch towards Penygader. Passing over Cefn Creini, it crossed, at the place called “The Four Crosses”, the road from Old Oswestry to Penygader. This cross-road is called, above Llanarmon Glyn Ceiriog, “Ffordd y Saeson”; most likely from having been traversed by Henry II in his advance against the Welsh, to that region whence he was driven back by stress of weather and the gathering forces of the Welsh chieftains, and following the higher ground of the Berwyn withdrew to Crogen (Chirk), where Adwy ’r Beddau (“The Gap of the Graves”) is still believed to mark the site of his defeat. From “The Four Crosses” it led by the Druid and Rhug through the valley of Caenog, and by Highgate, to Bryneglwys and Llandegla, and thence to Bovium (Caergwrle) and Deva.

(6.) A road leading north, past Pyrsau, Cystyllen, and over Bwlch Llwyd, may have been used, as far as Blaen Lliw Isaf, as an alternative to the one described in 1.

(7.) Another road, or rather the continuation, westwards, of No. 5, probably led by Rhyd y Sarn and Tref Eurych into the Dolgelley Valley, and then joined the Sarn Helen to Maglona.

These roads, however, it will be seen, have only been partially sketched out, and we hope that those who have local knowledge and opportunities will carry out more fully the researches they have begun.

When the Roman legions were withdrawn from Caergai, it would still remain, from its position and strength, a place of prime importance for the government of the district. That it was so is implied in the brief notice of an event which occurred here, according to the *Annales Cambriæ*, in A.D. 656. The record simply states, “ccxii annus, strages Gaii Campi”. But what the occasion, or who the parties engaged, we are not told. The

old chronicler apparently forgot that what may have been well known in his day might become a matter of uncertainty, or total ignorance, in after times. We would venture, however, a suggestion that it was a desperate, if not final, struggle between the Cymru, or Romanised Britons, and the Gaels or Gwyddelod, of whom the district westward, to the coast, is full of memorials. On the withdrawal of the Roman forces from Britain, the Picts and Scots (Y Gwyddyl Ffichti) came down from the north, and tried to gain or regain possession of this country.

Cunedda Wledig, Prince of the Strath Clyde Britons, had many possessions hereabouts by virtue of his mother, Gwawl, daughter of Coel Coedhebog, and he sent his sons southwards to defend them against these invaders. To a large extent they were successful, and gave their own names to the districts they rescued, including the cantrefs of Din Mael, Edeyrnion, Meirion (between the Mawddach and the Dysynni), and others more to the south; but Ardudwy and other parts to the north and north-west we may suppose to have continued still in the hands of the Gaels, whose *cyttiau* (hut-circles) and *muriau* (larger and more elaborate enclosures) are yet to be seen in numerous places on the Merionethshire and Carnarvonshire coasts. Their expulsion from Anglesey is attributed to Caswallawn Law Hir, Prince of Gwynedd, 443-517; and as it is probable that they held the more inland fastnesses to a later period, we would suggest that Caergai witnessed their last struggle and overthrow, and that it is to that event we are to refer the "Strages Gaii Campi."

But few relics have been recorded as found here. The place was probably used, as so often was the case elsewhere, as a handy and convenient quarry for building material. Edward Lhuyd, the author of *Archæologia Britannica*, mentions that there were in his time Roman bricks worked into the walls of the churches at Llanuwchllyn, Llanycil, and Llangower, but none of

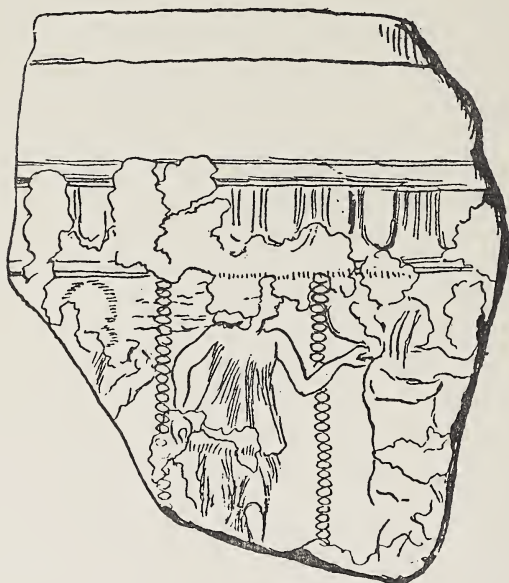


these have come to light in the course of their restorations. There is, indeed, in Llanfor Church a portion of an inscription which has been variously read as CAVO-SENIARSII by Robert Vaughan of Hengwrt; CAVOSEN-ARGII by Professor Rhys; and by Professor Westwood, CAVOSENARGI. (See *Arch. Camb.*, Series V, vol. i, p. 342.) Professor Rhys, in his *Lectures on Welsh Philology* (p. 391), draws attention to the common element in CAVO-SENIARGII and in BVRGOCABI, which he conjectures to have been the reading of the stone long lost from Caergai, HIC IACIT SALVIANVS BVRGOCABI FILIVS CVPETIANI, and suggests that it "very possibly implies the blood-relationship of the two men meant; and it is natural to conclude that *Caer Gai* (which translated into an older form must have been *Castra Cavi* or *Cavi Castra*) bears the name of some person of the same family,—perhaps of this very Burgocavi mentioned in the lost inscription." A considerable number of Roman tiles have been found about the house and the fields, some of which were supposed to have formed portions of the pillars of a hypocaust.

About twenty years ago, in the course of draining the field on the east side of the vallum, called now "Cae Dentr", but formerly "Cae Dwyndir" (the field of bushes or hillocks), a number of funeral urns of coarse texture and grey colour were brought to light. One of them was perfect, and full of dust; but what became of it was not known, probably it was thrown aside, like the rest. The neck of one such, which appeared to have had a handle, was found by myself, four or five years ago, in one of the field-walls. But the most interesting discovery of all has been made in the spring of this year, in this same field.

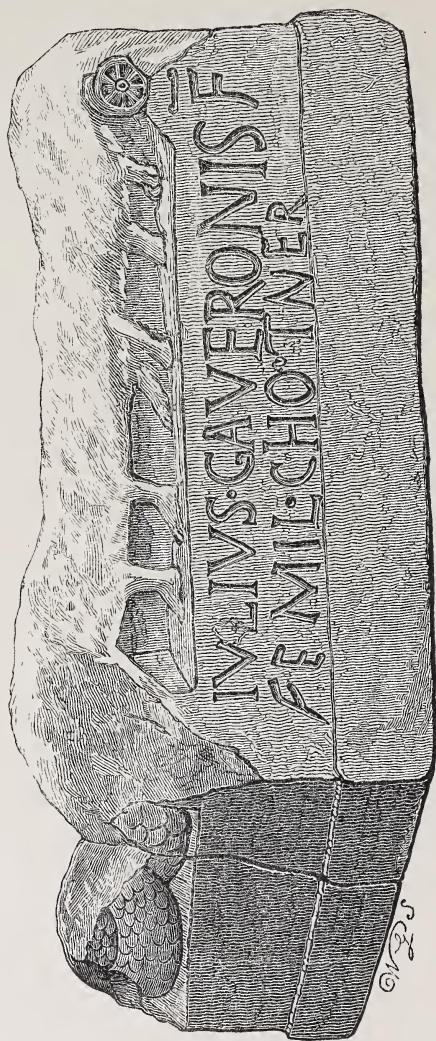
In the beginning of March, as the tenant was ploughing the field, the plough-share came in contact with a stone which, on the removal of the soil, was found to be a portion of a large block of red sandstone, sculptured and inscribed. Mr. Williams of Gwernhefin, the agent of the Glanllyn estate, at once saw to its being

taken care of, and superintended its clearance and removal. Clearing away the space adjoining, it was found to be lying in a sloping condition, at the north-west angle of what may best be described as a square enclosed in an Oxford frame; the sides of which, including the projections, were 9 ft. long by 2 ft. broad; forming an enclosing trench,  $2\frac{1}{2}$  ft. deep, and filled, for the most part, with black soil differing from the surrounding earth, and bits of charcoal. The stone inclined inwards towards the square, adjoining the north edge of which was found a circular pit, 3 ft. in diameter, and  $3\frac{1}{2}$  ft. below the surface, within which pieces of grey pottery (probably an urn) and fragments of Samian ware were discovered.



What remained of the stone was 2 ft. 6 ins. in length by 1 ft. 11 ins. broad, and 10 ins. deep; and it had been split lengthwise, from top to bottom, into two parts. The upper portion had been so injured that the entablature can be but approximately reproduced. Two human feet in front, some animal feet behind, and





CAERGAI STONE.



a small wheel, which has subsequently become detached, would show, however, that it was intended to represent a man leading a wild beast attached to a chariot. At one end was represented the coil of a scaly animal, perhaps a dragon or a serpent. The inscription, which is exceedingly clear and well preserved, with letters 2 ins. high, reads—

IVLIVS . GAVERONIS . F̄

FE . MIL . CHO'T'NER

The I of FILIVS, in the first line, is cut horizontally, and placed above the F, and not, as more usually, after it; and the F and E at the beginning of the second line lean forward considerably, and are of different character to the rest of the lettering, as if they had been engraved by a less skilful hand. Between the o and the T, the rubbing shows an inverted dot, as if the second stroke of the o were intended to form part of an R. The face of the stone is very smooth, and the lettering clear; but the explanation of the inscription is not equally plain. Mr. W. Thompson Watkin, a very high authority on Roman inscriptions, would read it in full as

IVLIVS GAVERONIS FILIVS

FECIT MILES COHORTIS NERVIORVM

That is, “Julius, the son of Gavero, a soldier of the cohort of the Nervii, made it”; and he adds that the first cohort of the Nervii were in Britain A.D. 105, as shown by the Sydenham *tabula* of Trajan.

With this may be compared the following extract from the article by Mr. Watkin on “Roman Inscriptions found in Britain in 1884”, printed in the *Archæological Journal*, vol. xlii, p. 148 :—“There was also found in the same city (Chester), in November, in excavations made by Mr. Bullin in White Friars, a portion of an ordinary red tile bearing upon it, in very fine letters, IVLIV, which has probably, when entire, been IVLIVS . F.; the F standing, of course, for *fecit*.”

Hübner, however, on the other hand, to whom a rub-

bing was sent, "cannot imagine that FE means *fecit*. It would be quite in the wrong place. Then the soldier of the Nervian cohort cannot properly have been styled only by a *nomen gentile* (Julius) and perhaps a *prænomen*.<sup>1</sup> We expect besides a *cognomen*, and this he fancies must be hidden in the letters FE (*felix* or *ferox* or something like).

C (?) IVLIVS GAVERONIS FILIVS

E FEROX MILES C'HORTIS NERVIORVM

would be the proper nomenclature." The lettering he describes as "a curious specimen of the transition from the monumental to the painted or cursive form of writing; and the serpents indicate one of the Gigantes, as on the Pergamenean altar."

The material employed, red sandstone, is not to be found within a radius of many miles of Caergai, and must, therefore, have been brought from a considerable distance; and it is not improbable that some of the red stones worked up in the walls of the house are relics of the same monumental use.

This inscribed stone was removed, in the first instance, for greater security to the house at Glanllyn, and was subsequently presented by the late Sir Watkin Williams Wynn, Bart., our President, to the Museum of Natural History and Archæology at Chester, where it may be conveniently seen and compared with others of a similar character and the same period.

D. R. T.

<sup>1</sup> He thought there were traces on the rubbing of some letters before IVLIVS, which, however, do not appear to exist.



## MELIDEN CHURCH.

UNTIL last year this church was one of the most uninteresting ecclesiastical structures in the diocese of St. Asaph, and is briefly described by Sir Stephen Glynne as having "a great want of ancient features; and though neat, very modern in appearance." But investigations rendered necessary during the work of restoration, recently completed, have brought to light ancient features which mark every epoch in the history of the diocese, except the British, which is indicated only by the dedication of the church to St. Melyd, and of the Norman period.

Part of the inner jamb and arch of the west window, and the masonry of the west wall, belong to the church built in the thirteenth century, which must have been destroyed by the soldiers of Henry III, who made such havoc of the churches as to call forth a threat of excommunication from Bishop Anian, and a letter of urgent remonstrance from the Archbishop.

The period of extensive church renovation and reform, and the publication of the *Taxatio* (1284-1395), is represented by the north and south doors and a portion of a sill of a north window, and fragments of tombstones, and the apex-stone of the bell-turret.

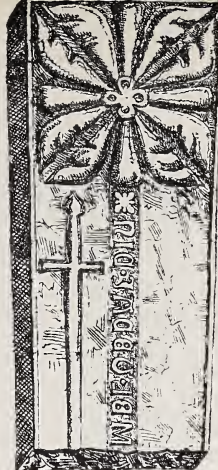
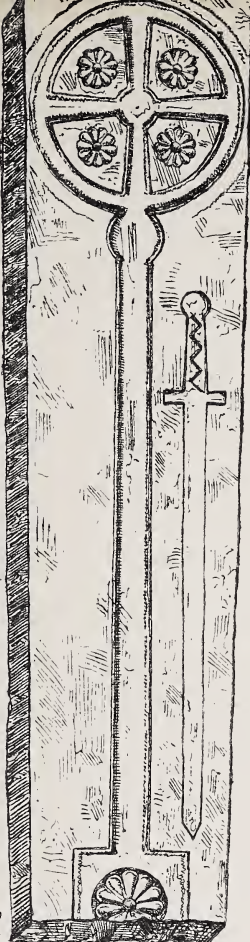
When the Cathedral of St. Asaph was burned, and the Bishop's houses at Meliden (Llys), Bodidris, and St. Martin, were destroyed during the revolt of Owen Glyndwr (1395-1411), the church most probably suffered considerable damage, as the fourteenth century walls do not extend eastwards beyond the position occupied by the present doors; and it must have remained a long time in ruins, until late in the fifteenth century, when the eastern end of the church was built, and the chancel furnished with a roodloft,



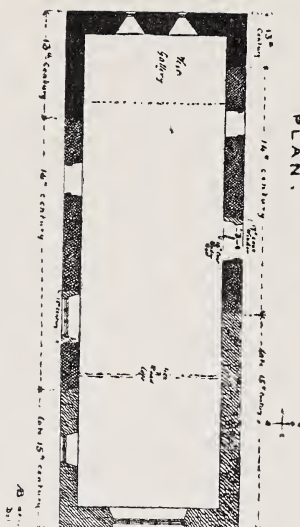
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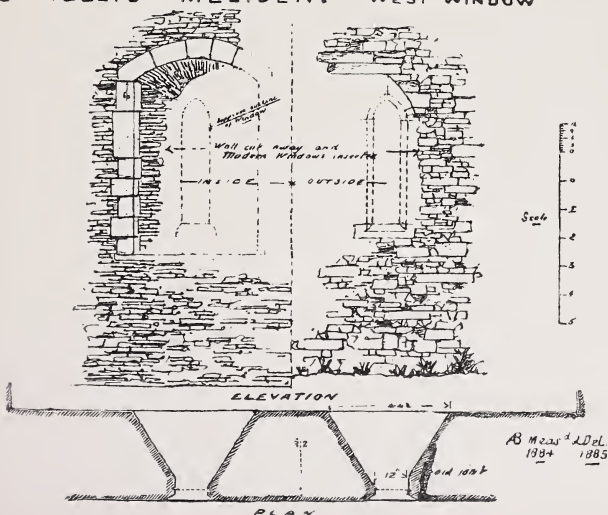
B. Meas<sup>d</sup> & Del.  
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S<sup>t</sup> MELLYD . MELIDEN  
PLAN.



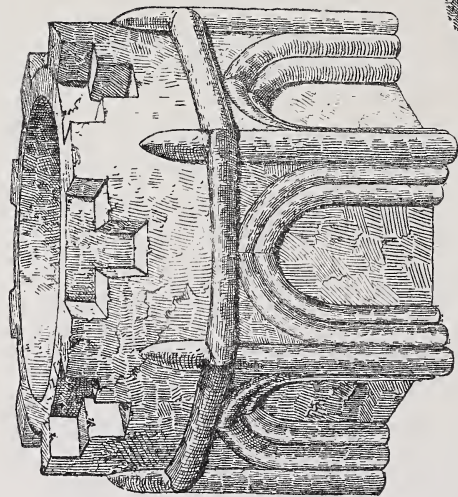
S<sup>t</sup> MELLYD MELIDEN. WEST WINDOW



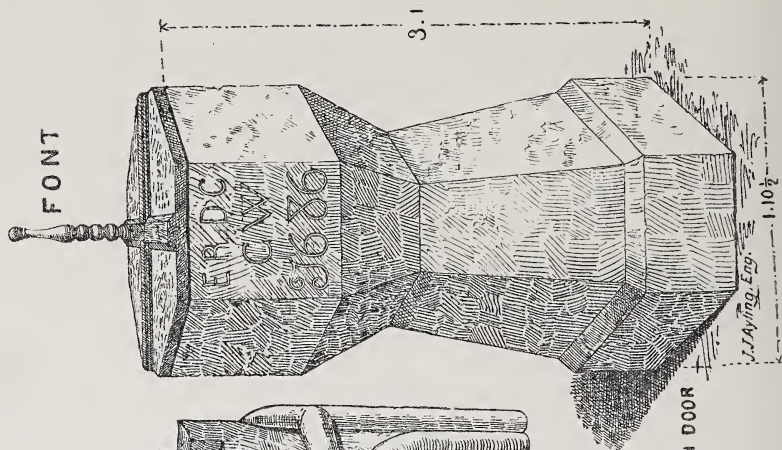




# ST MELLVD CHURCH. MELIDEN

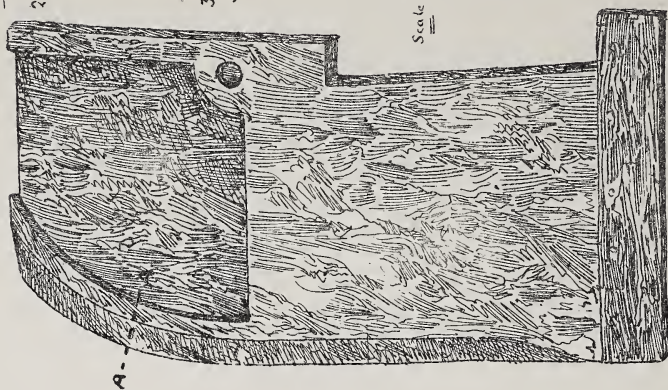


BOWL OF FONT FOUND IN WALL FILLING UP NORTH DOOR



FONT

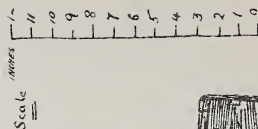
1 1/2  
2 5/8



FRAGMENT OF STALL END



SECTION at A-A



AB MEAS'D DEL  
1892



of which the beams remained ; and with chancel-stalls, of which a fragment was discovered, forming a support to the pulpit, but just sufficient to show that the design was very similar to those at Clynog Church in Carnarvonshire. This relic is of considerable value as being, I believe, the only evidence of the character of the chancel-fittings in small churches of this type.

In removing the wall blocking up the north door was found the bowl of a font much defaced, which was most likely buried in compliance with the order of Parliament in 1643, that all copes, surplices, superstitious vestments, roods, fonts, and organs, were not only to be taken away, but utterly defaced. As the font now in use bears the date 1686, the church must have been without a font for forty years.

Further evidence of activity during the seventeenth century was afforded by the elliptic-headed windows, the roof, and portions of the delicately moulded oak seats. Evidence of painting of different dates, in layers covering each other, was discovered on the walls ; but the plaster was in such a rotten state that it was found impossible to preserve them.

ARTHUR BAKER.

May 21, 1885.

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# NOTES ON THE OLDER CHURCHES IN THE FOUR WELSH DIOCESES.

BY THE LATE

SIR STEPHEN RICHARD GLYNNE, BART.

(Continued from p. 131.)

## **Diocese of St. David's.**

### DEANERY OF DUNGLEDDY.

UZMASTON, PEMB. (ST. ISMART).

8 July 1858.

A SMALL church of curious, irregular outline, and badly modernised. It has a nave and chancel, and *quasi* transepts on the north and south of dissimilar form and size, and a small tower at the north end of the transept. There is much of the rude local Pembroke-shire type. The chancel-arch is Pointed, very rude and plain. The chancel is small, and much blocked by seats, but has curious features. In its north and south walls are flat, rude arches, seen elsewhere in this district. The southern arch has in its jamb a large oblong recess; and within the arch a two-light Perpendicular window of trefoiled lights is opened in the wall. Near the arch appears a rude corbel on the wall. The east window is small and Perpendicular, of three lights. In the south wall is a small square recess. In the angle between the north transept and chancel is the shed-like contrivance for a hagioscope, once communicating with the arch in the north wall of the chancel. There is no arch from the nave to the transept. The south transept is modern in all probability, and has a gallery. The windows of the nave are all modern. The font is an ancient one of local type; the bowl square,

and scalloped at the base, upon a cylindrical stem, having round it a cable-moulding, and set on a square plinth. The tower, which contains two bells, is small, and has a saddle-back roof with scarcely any apertures, but a little slit near the gable. It has no buttress, and on the east side are a kind of horse-block steps, on the outside. The porch is modern.<sup>1</sup>

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## DEANERY OF ROOSE.

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### ST. BRIDE.

16 Sept. 1856.

The plan of this church consists of a nave without aisles, a north transept, chancel, and south porch. There are here two bell-cots, one over the west, and one over the east gable of the nave, each for two bells; the former square-topped, the latter pointed; the walls, externally, whitewashed; the windows mostly modernised, and fortified with shutters. There is a rude pointed chancel-arch, and another between the nave and north transept. There is a rood-door on the north of the chancel-arch and a stone bracket. The chancel is large, has a lancet on the south, and a mutilated east window. On the south of the altar is a piscina upon a corbel-table. On the north of the chancel has been once an aisle or chapel; and a rude, misshapen arch is seen in the wall. Several pews are painted blue! The south porch is large and plain.<sup>2</sup>

### ST. THOMAS IN HAVERFORDWEST.

20 Sept. 1847.

An uninteresting church, much modernised, comprising a long nave with small chancel, and a tall western

<sup>1</sup> The church was substantially repaired in 1870.

<sup>2</sup> This church has been admirably restored by the late Mrs. Allen Philipps, the principal landowner, under the direction of Mr. C. Buckeridge.

tower. The latter is the only portion that retains its original character, and has some resemblance to others in the county, being without stringcourses, and buttresses to the lower part only. Below the battlement, the usual corbel-table of uncertain date. The belfry windows of two lights; and at the north-east is an octagonal turret. A west porch has been added. The west door has a flat, pointed arch. The window over it is mutilated. On the west side is sculptured a rood. The tower has the usual stone arch within, over the lower story; and the small openings to the staircase have, internally, trefoil heads. The windows in the body of the church are all modern; the roof is coved; the chancel-arch plain, pointed; the altar-rails enclose the whole of the chancel; the pulpit is in the centre, blocking the altar, and under it is a modern font.<sup>1</sup>

## ST. ISMAEL.

Sept. 16, 1856.

A church wholly of the South Pembrokeshire type, but creditably distinguished from its neighbours in having undergone a well intended though not quite satisfactory restoration, and being in a clean and tidy condition, most rare in this part of the country. The plan is cruciform, without aisles, the transepts being rather as chapels. There is a south porch, and a *quasi*-steeple at the west end, common in the vicinity, being a sort of thin tower perforated by two arches for bells, and a modern west window inserted. The interior is very neat; but the pews, though regular, are far too high. The north transept opens to the nave by a rude

<sup>1</sup> This church has been greatly improved by the present Rector. The nave has received a north aisle, affording accommodation to one hundred additional worshippers. The "modern font" had been replaced, before Mr. Hilber's incumbency, by one still more modern, near the west end of the nave; and the pulpit had been placed against the south pier of the chancel-arch. It has been suggested that the above description of the altar-rails may mean that they extended in the form of a parallelogram westward, so as to receive communicants south, west, and north.



obtuse arch; that to the chancel is equally rude, but pointed. The chancel is new and larger than the original one, which was very small and low. There is the stone ledge on each side of the base of the chancel-arch,—a feature of the country. To the south transept there is none. The curious, oblique hagioscopes common in Pembrokeshire, and nowhere else, occur here, forming rude vaulted passages from each transept into the chancel, and cutting off the angles. They are vaulted, fitted with stone seats, and lighted by small slits. These open to the chancel by very rude arches; the northern round, the southern nearly flat. There are square recesses in the wall, north and south of the altar. On the south is the bowl of a piscina. The chancel-window is Decorated, of two lights; also some in the transepts; but these seem to have been restored. One window is late, square-headed, with label; and in the west wall of the south transept is a small, square window. Some new painted glass has been introduced. The font has a square bowl, scalloped below, on a short cylindrical stem. The roof and pavement are new. There is an octagonal stoup in the porch. The outer walls are finely covered with ivy. The site beautiful and sequestered, and the spacious churchyard consists of very steep ground.<sup>1</sup>

## JOHNSTON.

August 1852.

A very nice specimen of the Pembrokeshire church, having a nave, small transeptal chapels, chancel, and west tower, but no porch. The tower resembles that of Steinton, except that it has no battlement, but a corbel-table under the parapet. It is undivided by stringcourses, and is tall and slender, without buttresses, and having a small turret at the south-west. There is no west door, the west window is square-headed, the

<sup>1</sup> In 1884 the pews were replaced by good open sittings, and the entire church put into excellent order.

north and south belfry-windows are of two lights, the western closed. The windows of the nave, which have been nicely restored, are square-headed, of two lights, and Third Pointed character.

The transeptal chapels are extremely small and shallow, vaulted in stone, and with very flat arches. The windows of the transepts are square-headed, of three lights. The chancel-arch is a very plain Pointed one. On each side of it is a hagioscope of Third Pointed character, with open paneling. On the north and south sides of the chancel are small vaulted projections opening by very flat arches, and lighted by square-headed windows. These occur in other Pembrokeshire churches. Whether they were sepulchral or not, it is difficult to say. There is another on the north side, ranging with the sacarium, now made into a pew. These have, externally, sloping roofs. On the south side of the chancel are two Pointed sedilia with shafts, and also a piscina, with round basin, under the window. The east window is Third Pointed. The font is a square bowl, scalloped. This church is in neat order, having lately undergone some restoration and improvement; and the situation, on an eminence, is very pleasing.

#### LLANGWM (ST. HIEROM).

Sept. 17th, 1856.

This church is so entirely modernised, externally, as almost to discourage any examination of the interior; which, however, is by no means devoid of interest. The plan comprises a nave, north chapel, south transept, and chancel, and a belfry over the west end. The outer walls are rough-cast, and the windows all modern; the inner walls fantastically painted red. The interior is, however, clean and tidy compared with neighbouring churches. The north chapel has been little altered, and opens to the nave by two very good but small pointed arches of Decorated character, having fine mouldings quite unlike the usual Pembrokeshire Gothic,

and springing from an octagonal column. On the north side, facing the chapel, these arches are surmounted by others, like hoods, springing from a corbel. On the east side of this chapel is a niche with a coarsely carved, overhanging canopy, surmounted by a large rude pinnacle. At the north end of this chapel are two ogee-arched recesses in the wall, with crocketed ogee canopies having finials and pinnacles between them, under which are effigies of Sir Daniel de Roche and his lady. He is represented as cross-legged. The south transept is very small, and has the common, rude stone vault opening to the nave by a plain, small, pointed arch. The chancel-arch is also pointed, and quite plain and rude. The font has a square bowl, scolloped, on a stem, and square base.<sup>1</sup>

LLANSTADWELL (ST. TUDWAL).

July 8th, 1858.

A plain church of the Pembrokeshire type, consisting of nave and chancel, a wide transeptal chapel on the north, and a western tower. There is no arch at present opening to the transept; but a rude, plain, pointed one to the chancel, with a small squint on the north side of it, similar to others of the district, cutting off the angle. There are no windows on the north of the nave, and almost all the existing windows are modern abominations; but on the east side of the transept is a closed one of two trefoiled ogee lights, with foiled circle between, and the whole under a flat label. The chancel is lower than the nave. The tower has the rude, fortified look so common in this county; is embattled, with a corbel-table, divided by only one string, and without buttresses; has a square turret at the north-east, and the openings are only square-topped slits. The windows are all guarded by shutters.

<sup>1</sup> See Fenton's *Tour through Pembroke*, pp. 147, 239.

## MARLOES (ST. PETER).

16 Sept. 1856.

This church, in general arrangement, is not unlike St. Ismael's, but has not had the same advantages of repair and improvement. The plan comprehends a nave with north chapel, a north and south transept, and a chancel, with a belfry over the west end, which has two arched recesses, but only one bell. There are no windows on the south of the nave, and those on the north have been modernised. There is no pavement in the western part of the nave, only the bare earth; the other parts have pavement of the rudest kind. The church is of some length, and the north chapel and transept range as an aisle outwardly. There is a rude, misshapen arch opening from the nave to the north chapel, but no arch to the south transept. The chancel-arch is most rude, but pointed, with stone blocks against each side of it, upon a plinth; and a square aperture into the nave, on its north side. The chancel has a plain stone vault, with stone seats on each side of it. There are rude segments of arches opening north and south of the chancel, and communicating with the transepts by odd passages which cut off the angles, and form very large, coarse hagioscopes. The stone seat is continued along the south hagioscope. There is a piscina south of the altar. The east window is Decorated, of two lights. The roofs are open, and out of repair. The font is an octagonal block, very plain. There is a stone seat along the west end of the nave. The external walls are whitewashed.

This church offers an interesting specimen of the rude local peculiarities, and it might be wished that it was more cared for.<sup>1</sup>

<sup>1</sup> In 1874 it was carefully repaired and restored, mainly by members of the family to which the present condition of the neighbouring church of St. Bride's is due.



## NOLTON (ST. MADOC).

29 Aug. 1851.

The church has a nave and chancel, and over the west end a bell-gable for two bells ; the whole of the outer walls whitewashed. There is a south porch which is vaulted in stone, with moulded ribs. The chancel-arch is a rude round one, having an impost on the north. There is no west window. Those on the north are bad and modern ; on the south, square-headed and poor. The west door Pointed. Along the west end is a stone bench. The east window of the chancel is a singular one, with a First Pointed look ; but it is doubtful whether it is altered. It has two lights with plain mullion, surmounted by a depressed hood which has foliated corbels. In the angles of this window, internally, are shafts with First Pointed capitals. Near the east window are two niches with chamfered brackets set very low down. The font is early, of a kind very common in Pembrokeshire,—an oblong bowl scolloped below, upon a cylindrical stem. There is a part of a stone effigy set up against the wall.

The churchyard, picturesque and shaded with trees, has no graves on the north side.

## RHOS MARKET (ST. ISMAEL).

17 Sept. 1856.

A very characteristic church of the South Pembrokeshire kind. It has a nave and chancel, with no aisles ; but a north transept, and a belfry at the west end ; a large north porch of rude construction, having a deformed outer arch ; and an ill-shaped, obtuse inner door, and stone benches. The windows are mostly wretched ; but at the end of the transept is a square-headed one of Perpendicular character, and two lights. There are several original benches of stone against the walls. The arch to the north transept is rude and obtuse. The chancel-arch is also low, rude, and obtuse ; and there is a stone bench on each side of the chancel,

returned, as at Marloes, on each side of the chancel-arch. There is also the odd, vaulted passage of the lychnoscopic nature, from the north transept to the chancel, cutting off the angle, and opening by a very flat arch. On the north of the chancel-arch are also the rood-steps. The transept is very long. On its walls are several stone brackets, and a square recess in the west wall. The font much resembles a cushion-capital, upon an octagonal stem on three steps, but is not so early as Norman. The west end of the nave has no pavement, only the bare earth. The belfry resembles St. Ismael : a kind of shallow, oblong tower; the upper part, above the church roof, perforated by two open arches for bells. The west window is much overgrown with ivy.

STEYNTON (ST. PETER).

August 1851.

A tolerably capacious church with aisles to the nave, but not to the chancel, and a west tower and north porch. The architectural character is, as usual in this county, coarse and rude ; and there has been the ordinary amount of mutilation and destruction of original windows, most of which are square-headed, with sashes. The nave has on each side a rude arcade of three plain jointed arches without mouldings, and clumsy, large, square wall-piers. The chancel-arch is much of the same character. Over the east end of the nave is a bell-cot. In the south aisle, near the east end, is a piscina with slate shelf. The chancel is much modernised, but contains two stone brackets. The tower opens to the nave by a low pointed arch, and has the usual stone vault. It is tall and slender, embattled, having a shallow square turret at the north-east, and tapering upwards. No west door; the belfry-window of two lights; the other openings mere slits. The font is a square mass, near one of the south piers. The exterior of the church is whitewashed, except part of the tower.<sup>1</sup>

<sup>1</sup> In the year 1882 this church was re-roofed and re-seated, and windows of appropriate design were inserted.

## TALBENNY (ST. MARY).

Sept. 16, 1856.

A neglected church in a high situation, not far from St. Bride's Bay. It has a nave and chancel of some length. The chancel-arch is Pointed, and very rude. There is some indication of capitals in the north and south walls of the chancel, as if there had been an aisle or chapel. On the north of the chancel is one trefoil-headed lancet and one square-headed slit. The chancel is nearly equal to the nave in length. On the north of the chancel-arch is a rood-door. The north door is obtuse, the south door rudely pointed; the windows mostly modern, and closed by shutters. The font has a square bowl scalloped at the bottom, of the form common in the county. At the west end is a bellcot with two open arches, but only one bell, carried on a kind of buttress down to the ground. The exterior walls and roof are whitewashed.

## WALWYN'S CASTLE (ST. JAMES).

Aug. 29, 1851.

The plan is a tolerably spacious nave and a chancel, without aisles, a western tower, and north porch. The tower is plain and poor, without buttresses, and of no particular architectural character. The lower part has the usual stone vault, and opens to the nave by a plain arch. The north door has a round arch. On the north side, near the west end, is a single lancet-window; the other windows of the nave are modern. The chancel-arch is plain and obtuse. In its north pier is a square aperture for a squint. On each side of the chancel, near its west end, is a curious projection opening to the interior by a depressed arch; each of them has externally a cornice of plain corbels. These projections are not uncommon in Pembrokeshire. In the east wall, internally, are two brackets, and a long piscina with trefoiled head and good mouldings, the bowl octagonal. The south-east window of the chancel consists of two lights

slightly ogeed and trefoiled. The roof is open and plain. The font has a small square bowl on a cylindrical stem, with square plinth. Against some parts of the walls of the nave are plain brackets. The church is newly pewed. The pulpit is in the centre.

The churchyard is extremely large,—a circumstance not very unfrequent in South Wales, even in small parishes.

The churches of Nolton, Haroldston, Walwyn Castle, and others about, seem to form a kind of connecting link between the small, towerless churches of the Welsh part of Pembrokeshire, and the peculiar ecclesiastical buildings, with lofty towers, of the English districts.

#### WEST HAROLDSTON (ST. MADOC).

29 Aug. 1851.

A small church having only a nave and chancel, with a modern west porch, and a small squared bell-gable for one bell. One window on the north appears to have been Norman originally, but now altered; the other windows are modernised. The north door is closed. The chancel-arch is Pointed, but very rude, without moulding, and much depressed. On the south side of the chancel is a stone bench; in the nave, a stone bracket. The walls are whitewashed, and there is a large growth of ivy.

There is rather a pretty view from the churchyard over the sea, and the open ground all covered with furze.

#### WEST WALTON.

29 Aug. 1851.

This church is now in a most forlorn state of dilapidation, but improvement is contemplated. The nave has a very low and narrow north aisle. The chancel is properly developed, and there is a west tower. Over the east gable of the nave is a bell-cot for one bell. The tower is patched, and partly rebuilt. It has a saddle-roof, and the west gable is terminated by a bell-cot for



two bells. Its lower part, internally, has a rude stone vault, and opening to the nave by a very plain Pointed arch. It has but little architectural character, but a double window with two obtuse heads. The windows are all bad and modern, except one on the north of the chancel, now closed, which is a single, square-headed light, trefoiled. The chancel-arch is but small, opened in a plain wall or mass of masonry, and so strangely misshapen that it is difficult to comprehend what it could originally have been. There is on its south side a very large hagioscope with straight-sided arch. There are two very low, flattened arches between the nave and aisle, not exactly similar, without mouldings, and with a plain wall-pier. The aisle seems never to have had any windows. There is much dead wall about the chancel-arch. In the chancel, on the south side, is a stone bench, and another at the west of the aisle. Under the east window is an arch, closed externally; and there is a small, rude, little piscina. The masonry near the east end is varied, and evidently of different ages; but it is not easy to say what is the architectural character of the church, from its rudeness as well as its mutilation. The font has the common square bowl, scalloped below, and a cylindrical stem. The interior is dilapidated to an incredible degree, and the ground rises high against the walls.

Sept. 1856.

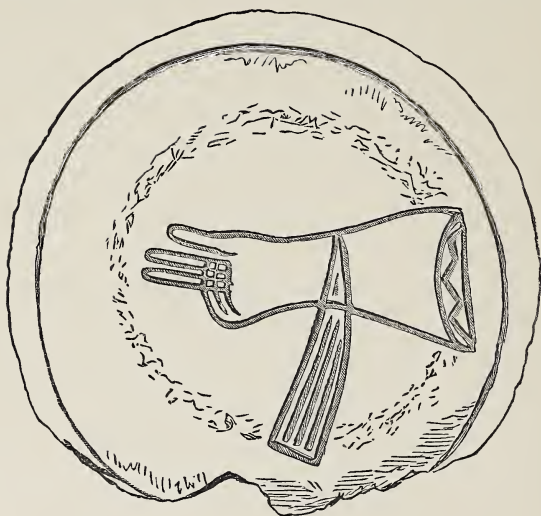
West Walton Church is now in an excellent state, thoroughly restored, and partially rebuilt; a small aisle or chapel added on the north of the chancel, opening by a low, flat arch. The new inserted windows are lancets, some trefoiled; the east window of three lights; the seats low, open, and uniform.

*(To be continued.)*

*See Vol 1886 p 55*

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ST. ASAPH CATHEDRAL :  
A PRE-REFORMATION PATEN.



IN the volume of the *Archæologia Cambrensis* for 1869 (Third Series, vol. xv, p. 61), an engraving is given of a relic found during the restoration then going on, and briefly described as “a flat, leaden, circular box-cover or lid, with a hand in benediction rudely cut or scratched upon it.” It was found beneath a flat stone ornamented with a floriated Calvary cross, and with it also the remains of a shallow vessel or cup of the same material ; and there can be, I think, no doubt that they are the remains of a paten and chalice, which must have been buried with the ecclesiastic over whose body the cross had been placed.

The engraving which represents the paten is in full size, being  $2\frac{1}{2}$  inches in diameter ; the material being lead or some similar white metal. The two outer lines mark the rim ; and the right hand is shown in the act of blessing, two fingers being closed. From the arm a

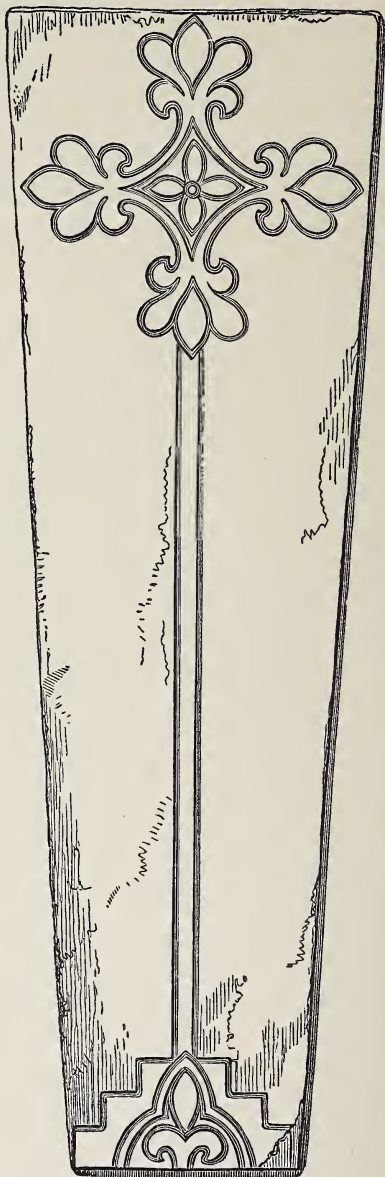
maniple is suspended, and a zigzag or chevron ornament marks the end of the arm. Around the arm, and between it and the line of the rim, a faint band of ornamental work may be traced in a careful rubbing, though it is not noticeable on the relic itself: indeed, although the relic had been for months in my charge, and often looked at and examined, it was only when beginning to write this notice, with the aid of a pencil-rubbing, that the band was first detected. The floriated cross belongs to the fourteenth century, and evidently marked the grave of a bishop or a priest.

“I have been unable”, writes Mr. M. H. Bloxam, in his eleventh edition of the *Principles of Gothic Ecclesiastical Architecture* (vol. ii, p. 88), “to ascertain when the practice commenced of depositing a chalice, and in some instances also a paten, on the breast of the body of a deceased prelate or priest; but it was undoubtedly a custom very generally observed in the thirteenth and fourteenth centuries. Some chalices”, he adds, “found with the remains of certain of the Archbishops of York, having been regilt, are, I believe, now used in that Cathedral at the celebration of the Holy Communion”. And yet more pertinently to the present case, “in or about the year 1862 a silver-gilt paten, *with a hand engraved in the centre* (a not unusual device), was found in the stone coffin, in Worcester Cathedral, of Walter de Cantilupe, Bishop of Worcester, who died in A.D. 1266.” And yet again, “a chalice and paten of base metal were discovered some years ago in a grave in the churchyard of Sandford, Oxfordshire.” And “it is from the chalices and patens found in the graves of ecclesiastics of priestly rank and upwards that we have the form of the ancient chalices of the thirteenth and fourteenth centuries; those found in the graves of bishops being generally of silver; those of inferior dignitaries, as priests, being of tin, latten, or other base metal, more or less corroded or broken. Sometimes the chalices deposited with the dead were of wax, as those with the monks of Durham.”

Had the rule of appropriation noted above been absolute, it would be useless to make any attempt to identify the memorial, as we have no sufficient records of the places of burial of the several members of the Cathedral staff in those early days; but as it is only mentioned as "general" (and therefore we may conclude that sacred vessels of the inferior metal may have been buried with bishops also), it will not be amiss to compare such records of the burials of bishops as seem to be applicable to the present case.

The stone, of which an illustration is given, is now placed in the floor of the south transept, to which it was removed from its previous position, "a little way beneath the ground or pavement of the nave, near the eastern arch of the central tower, close by the entrance into the choir." Now this must refer to the earlier choir, as represented in Browne Willis' *Iconography* of the Cathedral in 1720, and including only the eastern arm from the central tower, and not to the later choir, which extends to the western pillars.

Of the fourteenth century bishops, the earliest recorded to have been buried in the Cathedral is Leoline





(or Llywelyn) ap Madoc ap Ellis, who died in 1375, although "doubtless several of his predecessors had been before the burning of the church, anno 1282, and since the rebuilding of it ; before the second conflagration, about the year 1402, in Henry IV's reign, notwithstanding the memory of all their monuments is perished." (Browne Willis' *St. Asaph*, p. 54.) He desired that his body should be buried near the high altar, where the gospeller was wont to stand, "*juxta magnum altare ubi evangelium ad magnam missam legi solet.*"

William de Spridlington, his successor both in the deanery and afterwards in the bishopric, by his will in 1381, directed his body to be buried in the choir, at the south end of the great altar, under a low stone even with the pavement,—"*in choro Ecclesiæ Cathedralis Assav., ad caput australe Magni Altaris, sub basso lapide concordante cum pavimento.*"

Laurence Child, the next Bishop, A.D. 1390, directs, in like manner, his body to be interred "before the high altar, where the chaplain is wont to celebrate",—"ante Summum Altare, sub pedibus capellani ubi celebrare solet."

None of these, indeed, correspond exactly with the position in which the stone was found ; but it may have been previously removed, as was the case with the effigy of a bishop which is now placed against the south-west pillar of the tower, within the south transept ; but in 1720 occupied the space south of the altar, and against the south wall. We should, therefore, suggest that it may have been the memorial of Bishop Spridlington, and that his second resting-place was close to the stall which he had occupied as Dean previous to his elevation to the Bishop's throne.

In the course of the same restoration a small silver coin, a half-groat of James I, was found, but not quite in the same place. It bears on the obverse a rose crowned, with the legend, I D. G. ROSA SINE SPINA ; and on the reverse a thistle crowned, with TVEATVR VNITA DEVS, referring to the union of the two kingdoms.

D. R. T.

## LLANBADRIG, ANGLESEY: INCISED CROSS.

I AM indebted to Mr. J. Lloyd Griffith for having sent some notes on this stone, and also the rubbings from which this illustration has been reduced to one-sixth actual size. The stone had been noticed some years ago by the Vicar, the Rev. P. Lloyd Kyffin, as lying then, in a horizontal position, against the inside wall at the west end of the church, and it was partly embedded in the plaster, the carved surface of the stone being uppermost. At the recent restoration of the church it was again placed against the west wall, inside, but in an upright position, and with the carved surface facing eastward, the lower end being sunk an inch or two into the floor. The stone itself is not of a kind found in the locality, and its dimensions are :— height above the floor, 4 ft. 6 ins. ; width of carved face, 12 ins. ; depth from face to back, 11 ins.

The design of the cross is unusual, and ill proportioned, and the workmanship rude; and there are no traces of lettering upon it, nor is there anything to be seen on the sides or back. There is no notice of it in the account of Llanbadrig Church given in the volume



for 1862 (3rd Series, vol. viii, p. 43), nor is it to be found in Professor Westwood's *Lapidarium Walliæ*, nor am I aware of any record of it elsewhere; so that we have to thank Mr. Lloyd Griffith for having brought it first into notice.

The design may be described as a cross within a circle (the cross being formed of two elongated ellipses interlacing each other transversely, and nearly at right angles), with a stem probably intended as "budded" or "ragule", and having near its top a kind of tie or knot-pattern. The nearest approach that I have seen to this particular pattern is one on the Kilfountain Cross, figured in Brash's *Ogham Inscribed Monuments of the Gaedhil* (Plate xxx); but it is only a partial resemblance, as that is much more elaborate and well proportioned.

D. R. T.

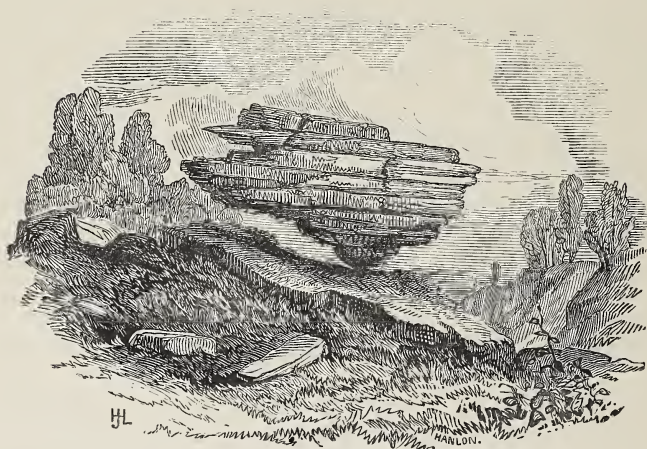
## THE BUCKSTONE, NEAR MONMOUTH.

WE regret to have to record that this curiously poised stone has been thoughtlessly overthrown; and though H.M. Commissioners of Woods and Forests propose to replace it in position, it will never be a rocking stone again. Its measurements were: extreme length about 22 ft.; on the top it was 19 ft. long by 13 ft. wide; and about 53 ft. in circumference; its height was 13 ft.; and its figure somewhat of an inverted pyramid poised on its apex, which was about 3 ft. in diameter where it touched the pedestal. The sketch gives a good idea of its form and position. (See *Archæologia Cambrensis*, 1846, p. 377.)

A correspondent in a local paper thus describes the method by which its restoration is intended to be effected:

"Two cranes will be placed on the hill above where the stone originally stood, and two cranes on the lower

level. The chief mass weighs about forty tons, and lies from 20 to 30 ft. down the hill. The top slab (strata) has slipped off, and fallen just beyond the stone, right side up, while the stone is upside down. The projecting corner has been broken off, and is of a triangular shape, about 10 ft. wide, and lies but a short distance from its original position. The pivot upon which it rocked is still on the foundation, having slipped only about 2 ft. 10 ins. down the table-rock.



“Chains for the four cranes will be first attached to the chief mass, which will then be ‘skidded’ up baulks of timber to a position near where the broken corner lies. The corner will be affixed by means of a special kind of concrete, in which glue and wax are used, the ordinary concrete being liable to burst in frosty weather. The stone and corner will then be bound with iron, which will, however, be removed when the concrete has set. While the latter process is going on, a key-stone will be let into the original base, which will then be placed in its original position.

“In order to supply the place of pieces carried away by visitors, and sent to all parts of the kingdom, some rocks lying near, of exactly the same nature, will be



ground up and mixed with concrete ; and this will be put into the vacancies, in accordance with photographs taken from different points, when the stone stood in its original form.”

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## MERIONETHSHIRE.

WE are indebted to a friend for the following transcript of a covenant relating to this county, made A.D. 1260, between Prince Llewelyn ap Gruffydd and Richard Bishop of Bangor, A.D. 1237-67. It relates to the boundaries of certain lands in the neighbourhood of Towyn and Talyllyn, and the respective rights of the Prince and the Bishop. Talyllyn is a small village at the southern base of Cader Idris, and Botalog is near the coast, a little south of Towyn ; but Lanwndaf is a name I am unable to identify. It is dated from Rhydyrarw, on the Thursday following the Feast of the Assumption of the Blessed Virgin Mary.

At the same place, on April 29th of the following year, another agreement was made between the same parties, also by Anian, Bishop of St. Asaph, and others as arbiters ; and this is printed in the *Councils and Ecclesiastical Documents* by Haddan and Stubbs (i, p.489). The names of the arbiters are the same in each, and supplement one another ; but the names of the jurors are not given in the latter document, which is, moreover, of much wider scope than the one we now produce.

On a future occasion we hope to print some more of these records, of which our correspondent remarks that “each subject in the book (MS.) is indicated by a drawing according to the fancy of the clerk. For instance, a Norway subject has a ship ; and Wales is always headed by a man with a long shock of hair, naked legs (except boot on one foot), and drawing a bow, or else with a spear and knife in his hands, and

in one case butting with his head : the features in all instances exhibiting the sharpness which might have been considered by the London scribe the type of the Cambrian Celt."

*"Convent'o f'c'a int' Bang' ep'm et Lewelinu' de t'minis assignandis int' quasdam tras p' p'uisione' d'ni A. Assaph' ep'i.*

"Hec est forma compoñis fte apd Rydararu<sup>1</sup> Anno dñi x<sup>o</sup>.cc.lx. p<sup>mo</sup> die Jouis px' post fñ assūpcōnis beate marie<sup>2</sup> Inter Dñm R. Bang' Ep̃m et Cap̃m ex una pte et dñm Lewelinū filiū Griffini ex alta sup t̃minis assignādis apd Tallyllynn et inť Lanwndaf et Botelauc p p̃uisionē dñi A. Assaph' Ep̃i fr̃is Ade Prioris et fr̃is I. Lector̃ p̃dici Bang'<sup>3</sup> Ieruaf et t̃haerū fratrū minor de Lamaes<sup>4</sup> et Dñor Goron et Tudry filiõ Edñ pv<sup>5</sup> Eññ fit kerradauc pacis reformator' inť dčas ptes videlicet qd dñs Bang' ex p̃uisione dcõ virõ ratam habet assignacōn termini apd Tallyllynn fcam a dño L. ep̃o et eius p̃sentibz Item qd sue dca de dco t̃mino amoto sic misericordia dñi L. et volūtate. De t̃mino aut' assignā inť Lamundaf et Botelauc sic fuit p̃uisū etc qd in q̃ndena a festo dci Michis px̃io futuri debent cōuenire Dauid Goch fit Kywuerch. Goron fit Gviann. Elidyr fil Edñ. Lewelin heylyn Adaf fit ynyr. Kadugann Junior mad Lywarch fit Kadug Kywŵth. Iorŵeth Wydel. Iorŵth Coch fit heylyn. Madauc vychan. Mareð fit Lewelyn. Kynwric Wydel. sup t̃ram vbi est contēcio de t̃mino et tūc ip̃i iurati et sb excone in eõ veredco assignabūt t̃minos inť dčas villas scdm qd ipsi viderñt t̃minū vsitatū t' p's Leweliñ bone me' et dñm Bangõ et suõ accessõ et credñt eñ veñ si autem diçi viri dix'int t̃minū usq ad locū vbi dē t̃miñ amõ et ad quē hoies Ep̃i fuerñt citati vindca tam de t̃mino amoto qm de cōtumacia erit dño L. Si aut' dci viri assignaũint t̃minū ulť p̃dcm locū sup Ep̃m vindca solū de t̃mino amoto erit domino L. Si dci viri assignaũint sup pacē dñi L. et appba-

<sup>1</sup> Rhydyrarw. Can any of our readers identify this spot?

<sup>2</sup> The Feast of the Assumption falls on the 15th of August.

<sup>3</sup> Prior Adam and Brother Ieuaf were of the Friars Preachers in Bangor.

<sup>4</sup> Gervase and Trahaearn were of the Friars Minors of Llanfaes.

<sup>5</sup> Sirs Goronw and Tudyr, sons of Ednyfed Vychan (*parvi*). Sir Tudur ap Ednyfed was one of the commissioners for the conclusion of peace between Edward I and Llewelyn, and from him were descended the Griffiths of Penrhyn. Sir Tudor was buried in the Priory, Bangor, which he had himself built. Another brother was Howel, who became Bishop of St. Asaph in 1235.

ūint tminū Epi capiat vindcām ab hominibz suis qui ei solum suggererūt. Si autem aliq' de p̄dicis epi de ..... viris d̄cis die et loco nō poīnt in̄esse et necessaria cā tūc p̄ p̄uisionē Goroñ fiť Edñ et Euñ pm et Emř fiť Karad loco absenēm in piculū animař suař elegantī alii viri honesti. In cui⁹ rei testīm p̄ti hui⁹ sc̄pti penes dñm L. remañ ..... remanēti aḡd dñm Epm et suū Cap̄tm sigiffm dñi L. est appensum. Dať anno die et loco sup̄ad̄cis."

## Obituary.

SIR WATKIN WILLIAMS-WYNN, BART., M.P., PRESIDENT.

FOR the first time in its history, the Cambrian Archæological Association has been deprived by death of its President during his year of office. The late Sir Watkin Williams-Wynn was twice chosen to be our President: the first time in 1874, when the Annual Meeting was held at Wrexham; and again in 1884, when the Association met at Bala.

Sir Watkin, though he did not devote himself in any especial manner to archæological research, still took a lively interest in Welsh antiquities and in the proceedings of local antiquarian societies. Although at the time in infirm health, he attended the Bala Meeting last year. His death, on the 9th of May this year, was mourned throughout the whole of Wales, and by that event our Association lost a most honoured member.

Sir Watkin was born May 22, 1820, and succeeded, as sixth Baronet, his father, who died Jan. 6, 1840. On April 28, 1852, he married his cousin, Marie Emily Williams-Wynn, third daughter of the Right Hon. Sir Henry Watkin Williams-Wynn, G.C.H., K.C.B., Envoy Extraordinary and Minister Plenipotentiary to the Court of Denmark. The issue of this marriage was two daughters, Louise Alexandra, born Dec. 21st, 1864, who married, Aug. 26th, last year, her cousin, Mr. Williams-Wynn, the present Baronet; and Marie Nesta, who was born Oct. 23, 1868, and died Jan. 26th, 1883.

Sir Watkin sat in Parliament as Knight of the Shire for the county of Denbigh uninterruptedly from the year 1841 to the time of his death,—a position, he said, which "had been, for more than a century and a half, the most prized distinction of his family". He applied himself heartily to the manifold duties of a great landed proprietor and the pursuits of a country gentleman. He had the keenest love of sport; for more than forty years hunted the Wynn-stay hounds, and as a master of fox-hounds was never, perhaps, excelled. In 1852 he was appointed Provincial Grand Master of the Freemasons of North Wales and Shropshire. Among the offices held by him were those of Deputy-Lieutenant and Justice of the

Peace for the counties of Denbigh, Merioneth, Montgomery, and Salop, and Aide-de-Camp to the Queen.

Sir Watkin in every way worthily fulfilled the traditions of the great position he inherited. The most striking proofs of his unique popularity were displayed during his lifetime, whenever a fitting opportunity presented itself, and culminated in the public rejoicings upon the happy occasion of the marriage of his elder and surviving daughter. Not less remarkable were the manifestations of sorrow last May at the tidings of his death, and upon the day when the remains of the "Prince in Wales" were laid to rest in the quiet churchyard of Llangedwyn.

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## Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

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### AN ORIGINAL LETTER OF EDWARD RICHARD.

SIR,—The following characteristic letter of Edward Richard of Ystrad Meurig, is one of several original letters in the possession of the Rev. J. W. Kirkham, Llanbrynmair, who has kindly permitted me to transcribe and publish them. They formerly belonged, together with others from Richard Morris and Lewis Morris, to the late Rev. John Blackwell (*Alun*), and from him they came to his nephew, Mr. Kirkham's hands. This one now appears in print for the first time, so far as I have been able to ascertain.

Newtown.

Yours faithfully,

R. WILLIAMS.

*From Mr. Edward Richard to Mr. Lewis Morris.*

"Ystradmeuryg, 3rd Aug. '62 [1762].

"Dear Sir,—Had Apollo kept the reins in his own hands, the giddy Phaethon had never set the world on fire. Had you not made me a compliment of your chair at Kadair Idris, the poor pedagogue had been content to make his exit in obscurity, nor would have presumed to peep out of his humble cot to be pointed at for his contemptible figure,—a Dryden's head in the helmet of Virgil. But set a beggar on horseback, and he will ride. A word or two, therefore, by the authority of my chair, in answer to your last, and I have done for ever and for ever. '*Explebo numerum, reddarque tenebris.*' (Virg.)

"You are the first that ever charged the author of *Bardd Cwsc* with stiffness. Everybody knows that even his prose is harmonious and poetical. 'Tis true I blamed him for his incorrect versification. '*Nempe in composito dixi pede currere versus Lucili.*' (Hor.) What Horace in another place says of Lucilius, may very justly be applied



to El. Wynne, '*piger scribendi ferre laborem, scribende rectè, metuitque lituram.*' But I would not have an ordinary critick, and of my class, attack his Odes at the close of Gwel. y Byd and Gwel. Uffern, lest '*fragili quærens illidere dentem offendant solido.*' (Hor.)

"Your argument in defence of 'Y Daran fawr a deifl ei Bollt, I laenio 'n holl Elynion' is altogether unworthy of my learned friend Mr. Morris. It may pass upon myself and a few old women besides, but '*parcius ista viris.*' (Virg.) *Bollt*, should we so pronounce the word, must still be one syllable; and *Bollt* can be no more; and the accent being upon the last letter, *t*, it cannot properly be taken off. But admitting it transferred to the beginning of the next verse, it would serve to no manner of purpose, for I defy *Corelli*, and even *Apollo* himself, to carry the sound of it to *Holl*; and if they did, it would never make a 'Cynghanedd gudd' (you mean an 'Odl gudd'), but in spite of them both must still be and remain a 'Twyll odl'; for 'Odl gudd', or an occult rhyme, is neither improper nor unnatural, though it appear not in the usual place; e.g., 'Nid af i Landaf am nad wy lawen. Mae Lewis heb ddim hwyl.' (Vid. Dr. D., *Grammar de Rhythmis.*) You may see several instances in our Psalms by the Archdeacon, and, to be so vain as to quote something of my own, in the following: 'Ni ddes i'n awr f' anwylyd lon. Deallwch ond', etc. *Hwyl* and *ond* can never rhyme to *wy* and *lon*; but as the latter rest upon and are pronounced with the *L* and *D*, the initial letters of the next succeeding words, *Lawen* and *Deallwch*, and this makes the 'Odl gudd', which can never be found in *Bollt* and *Holl*, unless the word immediately following the latter begins with a *t*.

"Some resemblance of an 'Odl gudd' may now and then be met with in the Greek and Latin poets. I shall just mention one out of Virgil, '*occulta spolia.*' The letter *a* in *occulta* is short; and the semipede would be lame, but that it is borne up by the two consonants *s*, *p*, in the next word, *spolia*; so that the foot may be read and scanned thus, *occult, āspōlīa*. Thus, to speak in the language of grammarians, a dactyl is made out of the tribrachys. But '*Turpe est difficiles habere nugas.*' (Mart.) '*Hic cestus artemq' repono.*' (Virg.)

"God Almighty send you health, and grant us all understanding to embrace the doctrine of our holy religion! Usher, Lock, and Newton had more knowledge, worth, and learning than perhaps any three besides that ever yet were born; but for their salvation they depended entirely upon the merits of our Blessed Redeemer, looking upon their own as nothing; and taught the world, by precept and example, that faith unlocks the gates of happiness.

"I am, dear Sir, yours sincerely,

"EDWARD RICHARD.

"The boy you sent me is, I apprehend, a little top-heavy. He wants to take a nap upon Parnassus, which may clear his intellectual faculties, '*ex quovis ligno non fit Mercurius.*'

"I intended to have finished this yesterday; but *Dewy fardd*, attended by the nine Muses, flashing upon me unawares, struck me blind, and I could not proceed."

Endorsed "To Lewis Morris, Esq., Penrhyn."

### KYFFIN OF MAENAN.

SIR,—The pedigree of the family of Kyffin of Maenan Hall, which incidentally came into my article upon Oswestry, is extremely confused in the latter part. The main body of the pedigree, down to William and Catherine of Maenan and their issue, is taken from Harleian MS. No. 1,977, parts of which are very difficult to decipher. There seems no doubt of its general correctness, as it is supported by other pedigrees; *e.g.*, I find in my large pedigree of our Tribe that Winefred, the sister of Thomas Evans of Northop, who was Sheriff of Flint in 1624, did marry "Edward Kiffin of Mainan". Upon referring again to the MS., I find that the name of the eldest son of the above William and Katherine, which is printed "Roger" (and which in the original is both very badly written, and also indistinct), may and ought to be read Richard; and in my published pedigree the line should have come from him, with the words "a quo", etc.

My thanks are due to my friend, H. W. Lloyd, Esq., of Kensington, for information lately received, by which the pedigree seems able to be satisfactorily completed, and which is derived from tablets at Llanddoget, etc. It is as follows:

William Kyffin of Maenan Hall	
=Katherine, d. and coh. of Roger Davies of Erllys	
Richard of Maenan Hall	Jane      Anne
=Jane, d. of Sir Richard Price of Gilar	
Thomas, Attorney-General for Anglesey, Carnarvon, and Merioneth, <i>ob.</i> 20 June 1745, <i>æt.</i> 67	Ellen <i>ob.</i> 22 Dec. 1688
=Elen, d. of Owen Roberts of Caerau, co. Anglesey, <i>ob.</i> 20 Nov. 1739, <i>æt.</i> 65	
Thomas Kyffin, who put up a tablet to his parents in 1752	
=Elizabeth, d. of .....	
Sir Thomas Kyffin, born 1739, <i>ob.</i> 7 June 1784	
=Elizabeth, only d. and heiress of Hugh Hughes of Coedybrain, co. Flint, Esq.	
Seven daughters, of whom four only survived, and three married, as before.	

Yours faithfully,

H. F. J. VAUGHAN.

Humphreston Hall, Salop, 1885.

## Miscellaneous Notices.

BONE-CAVES AT TREMEIRCHION AND LLANDUDNO, N. WALES.—Cefn Caves, near St. Asaph, have for many years been visited by hundreds of tourists every season; and at Plas Heaton there is also a smaller but much less known cave, from which similar animal remains have been dug; and now at Tremeirchion two new caves have been opened up, which promise to become in future formidable rivals to Cefn in this particular. Dr. Hicks, President of the Royal Geological Society, has been making explorations of the two caves in the rear of Ffynnon Beuno, by which name one of the caves will be known. This cave is situate on the estate of Mr. P. P. Pennant; and the other, Cae Gwyn, although close by, is on property owned by Mr. Edwin Morgan.

When Dr. Hicks discovered the caves, in August 1883, it might fairly be said that the event was accidental, at any rate in its results; for although Dr. Hicks supposed there was a great likelihood of finding some such caves in this ravine, he did not anticipate the results which have rewarded his labour. The owner of the land offering no objection to the operations, a grant was made by the Royal Society, out of which a body of labourers have been employed under the supervision of Dr. Hicks. The caves penetrate to a good distance from the mouth, and they have not been particularly difficult to work. The first substance encountered was a stalagmite floor covered with limestone; and beyond this a large variety of bones, including those of the mammoth and rhinoceros, some of which were embedded in the underside of the stalagmite. A few yards from the entrance was a quantity of charcoal, which, from its position, Dr. Hicks said was the remains of a fire made by primitive man for the purpose of cooking his food. The cave has been open, to the extent of a few yards, for generations, and was utilised as a cattle-shed; but most of the inhabitants of the district were ignorant of the existence of the larger tunnels beyond. The mouth of the cave is 280 feet above sea-level, and 42 feet above the stream running along the valley. The Cae Gwyn Cave is 20 feet above the other, and it is supposed they will be found to communicate.

Along with some remains of the reindeer a flint implement has been discovered. This implement is described by Mr. John Evans, F.R.S., as a scraper, bearing similar evidences of wear to those found in La Madelaine, a reindeer-cave in France. The matrix in which it was discovered was similar to that which encased the mammalian remains. A quantity of sand is found in the cavities of the bones. Dr. Hicks also shows a piece of granite which had evidently been brought down from Scotland by glaciers. The quantity of remains of scientific and general interest discovered has been large. The bones have been cleaned and coated with a preparation to prevent their decaying. They will be sent to the British Museum for the authorities to make a selection, after which, what

remains will be distributed amongst the local societies. The classification of the bones will be no light task, as, in addition to the large quantity to deal with, they include remains of both herba-ceous animals and beasts of prey. With regard to these latter, Dr. Hicks points out the interesting fact that the shoulder and the other hard portions of bones had been rejected, whilst shins and other parts offering no more serious obstacle to mastication had been devoured.

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LLANDUDNO.—We copy the following from the current number of *The Geological Magazine*, in which the Rev. Canon W. Ingram, F.G.S., writes:—"A cave in the south escarpment of the Great Orme's Head has been in gradual process of exploration by a person named Kendrick. In its silt and breccia he has discovered fragments of human skeletons, indicating by their dimensions that the individuals to whom they belonged were about 5 feet 6 inches in height. Some of their tibiae are still to be seen embedded *in situ*. There has also been found a considerable quantity of swine's teeth, each marked on the fang with from four to six transverse lines, and perforated at the extremity with a hole, through which ran probably a tendon of a reindeer, or some other ligament, stringing them together as a necklace. There is a similar one, composed of *human* teeth, in the Christie collection in the British Museum, worn by the inhabitants of the Solomon Islands. From the same cave-deposit there have been extracted several bears' teeth with a hole in each of them for their suspension as earrings; and two lower equine jaws with the enamel of the four incisors highly polished, and with zig-zag marks on the surface of the maxillary bone. These were probably hung also from the necks of the cave-men as ornaments. The whole cavern, or a portion of it, has been considered to have formed a burial-place for some Iberian tribe; but the careless and irreverent manner in which the dead in it appear to have been disposed of seems to indicate that it might have been the habitation of a race of cave-men akin to the Eskimos, whom Professor Boyd Dawkins, in his *Early Man in Britain*, describes as so indifferent to the sepulture of their deceased relatives, that they sometimes cover up their bodies with snow, and leave them to be eaten by dogs or foxes. The cave, which contains a natural reservoir of water, has only been partially excavated, and further researches seem most desirable, as they might lead to the finding of very important relics of its original inhabitants, as well as settle any doubts which may have arisen as to the accuracy of the present explorer's statement, on which the truth of the discovery of the above mentioned remains in that particular cave rests."

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A SAXON HOUSE AT DEERHURST, NEAR TEWKESBURY.—We shall be pardoned for copying the following description from a notice by the Vicar, the Rev. G. Butterworth, in a recent issue of *The Guardian*: "It was always known that a portion of a farmhouse called Abbot's



Court, belonging for centuries, first to the Abbey, and subsequently to the Chapter of Westminster, was of considerable antiquity; but there was nothing on the surface to determine its age. Within the last few days, however, it has been subjected to careful examination, and features hidden for ages have been brought to light. The original house was small, 30 feet long on the inside, with walls  $2\frac{1}{2}$  feet thick. Its four external walls are perfect. In one of the end walls is inserted a large round-headed archway having very solid jambs and imposts. A smaller archway is found in the wall forming the front of the house. Both these archways tend slightly to the horse-shoe form; that is to say, the centre of the semicircular head is rather above the spring of the arch. The house must always have had an upper storey; and in this there is now to be seen a round-headed window splayed both inside and outside. The reason for assigning so very early a date to an existing dwelling-house is the following. Its rude and very peculiar architecture follows closely that of Deerhurst Church, which is within a stone's throw of it. Now there is good evidence to show that the church was built in the year 1056. The late Mr. Parker entitled it 'the oldest dated church in England'. Just about the time given above, Edward the Confessor gave the large Deerhurst manor, including the estate on which Abbot's Court stands, to his new Abbey of St. Peter's, Westminster. Abbot's Court may have been erected at the actual time of the donation. It is singular that close to this very ancient house there should be standing another also of remarkable antiquity. This is Deerhurst Priory, which was a religious house dating from the eighth century, and belonged to the Abbey of St. Denis, near Paris. A portion of its buildings still exist, and they show a Norman column in the cellar of the inhabited house."

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THE parish church of Llansawel, Carmarthenshire, which dates from the thirteenth century, is to be restored as soon as our Secretary for Carmarthenshire, the Rev. Ch. Chidlow, can succeed in collecting the necessary funds, viz. £1,000. About £300 are still wanting. The Easter sepulchre, hagioscopes, and other features of interest, will be carefully preserved; and the only resident landowner will restore the chancel, and build a vestry, at his own cost. The parish is very extensive, above 10,000 acres, and is held with the still larger one of Caio, or Conwil Caio (famous once for its Roman gold mines), which has 22,710 acres; and both together are about eighteen miles long by nine miles broad. Their united value is under £240 per ann.

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ALL SAINTS, HEREFORD.—The members of the Cambrian Archæological Association will be pleased to know that the work of restoration of the spire of All Saints Church, Hereford, has progressed most satisfactorily under the untiring energy of the zealous Vicar, the Rev. Frank Woods. The rolls or rib-courses at each corner of

the spire have been completely restored up the full height, which has been done at a cost of between £1,300 and £1,400. It has been further resolved to restore the lights or windows at the foot of the spire, which will entail an additional outlay of about £350. This work the Church Committee thought desirable to have done while the scaffolding exists, as it would involve a much larger expenditure at a future period. There is still a deficiency of about £600 to complete the whole of the intended restoration of this noble spire, which ranks amongst the highest in the kingdom; and if any of our members who feel interested in the preservation of our national monuments, and more particularly the ecclesiastical antiquities of our old parochial churches, would feel disposed to assist, subscriptions towards the restoration-fund will be very thankfully received by the Vicar, the Rev. Frank Woods, All Saints' Vicarage, Hereford.

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### Reviews.

MEDIÆVAL MILITARY ARCHITECTURE IN ENGLAND. By GEO. T. CLARK. 2 vols., 8vo., with Illustrations. London: Wyman and Sons. 1884.

By "collecting together, and reprinting as one work", the different Articles upon the subject of *Mediæval Military Architecture* which he has contributed to various journals during the last fifty years, from that on Caerphilly Castle, drawn up in 1834, down to the present day, Mr. Clark has conferred a lasting boon not only on archæologists in particular, by the completeness and lucidity with which he has described the architectural features of some of the principal castles of England, and a few typical ones of Scotland and France, but on the public in general, by the historical interest and by the social and political significance with which he has clothed their story. While some parts of the country are peculiarly rich in these memorials of the great past, and none are altogether devoid of them, Mr. Clark has put it within the power of all to trace out their details with intelligence, and to realise more vividly the stirring scenes and movements of which they formed so large a part. And just as the student of botany learns to see fresh beauties in the wayside flower, and the geologist to read a revelation of the long past in the common pebble at his feet, so may the student of mediæval military architecture learn to identify the earthwork and the moated mound, the timber castle and the fortress of stone, each with its own nationality or special type of warfare, and to mark the changes, political and social, which they respectively indicate.

Mr. Clark now presents his collected essays under two general divisions. Under the first he has traced out, in twelve chapters, the characteristic features which have marked the growth of military architecture from the simple earthwork to the elaborately fortified mediæval castle supporting his conclusions with a wealth of

illustration such as half a century of skilled experience only could supply. In the second he has described in detail no fewer than one hundred and two important or typical castles, which he has further enriched, in almost every instance, with the invaluable aids of a ground-plan, section, or general view. Some of these descriptions have appeared in our Journal, such as those of Blaenllyfni, Bronllys, Caerphilly, Cardiff, Castell Coch, Crickhowel, Ewias Harold, Harlech, Kidwelly, Ludlow, Tretower, Whittington, and others; and those who have studied these will be glad to know that among others contained in the present volume may be enumerated Beaumaris, Carnarvon, Conway, Hawarden, and Montgomery, within the immediate province of our own range. We miss, indeed, the vivid description of the remarkable castles of Pembrokeshire and Monmouthshire in the second part; but they are all touched upon more or less fully in the earlier chapters; and perhaps we cannot do better, in view of our Meeting at Newport, than quote the concise enumeration of the castles of Monmouthshire.

“Monmouthshire, though exposed to occasional inbreaks, was, in the eleventh century, and especially after Harold’s Welsh war of 1063, as completely a part of England as Hereford or the contiguous parts of Gloucester. Its western border was the Rhymny; but by much its more important part lay between two very deep and rapid rivers, the Wye and the Usk, and upon each were posted formidable castles; those of Monmouth and Chepstow upon the one river, and those of Newport, Usk, and Abergavenny, upon the other. Chepstow is placed upon a cliff on the western or right bank of the river, evidently (like Newport) intended as a *tête du pont*, to cover the passage of troops, the river not being there fordable. As the name imports, the settlement is of English origin, its *Domesday* designation, ‘Estrighoil’ (corrupted into ‘Striguil’) is Welsh. The Castle is divided from the town by a deep ravine, and is altogether outside the wall, which was unusual. The keep, of Norman masonry, may be the work of William Fitz Osborne, Earl of Hereford; or, at latest, of Roger de Britolio, his son and successor. As early as in the reign of Henry I, Chepstow had come into the possession of the De Clares of the Strongbow line, often called Earls of Striguil. Its possession enabled the Mareschals, successors to the De Clares, to hold their earldom against Henry III.

“Monmouth Castle occupied the top of a promontory of rock between the Wye and the Monnow, and was long held by a line of border barons, to whom it gave a name.

“Upon the Usk, the old Castle of Newport has long been replaced by a later structure; but parts of Usk Castle, some miles higher up, are old; and Abergavenny, which descended from De Braose, through Cantelupe and Hastings, to the Nevilles, is still held by the chief of that family, though little remains of it save the original mound. It was at Abergavenny Castle that William de Braose slaughtered, in 1175, a number of unarmed Welshmen, in revenge for the murder of his uncle, Henry of Hereford. Caerleon,



between Newport and Usk, though founded by a Norman upon an earlier English site connected with very celebrated Roman remains, was the heritage of a Welsh family, and continued long in their occupation. Between the Usk and the Wye, the ground, in itself strong, was strongly occupied.

“Upon the Monnow were placed Scenfrith and Grosmont, which, with White Castle, formed the famous trilateral so important in the war between Henry III and the Earl of Pembroke. The keep of Scenfrith is a round tower of early date, placed within a right-lined enclosure. Though small, it was very strong, and its remains are tolerably perfect. Grosmont, also of early date, is somewhat larger, and its remains are also considerable. White Castle is an enormous shell of lofty walls and mural towers, placed within a most formidable ditch, beyond which are very extensive outworks both of masonry and earth. It stands very high, and commands a most extensive view, and its defences are wholly artificial.

“All these three castles are reported to have been originally Welsh seats; but their earthworks have an English aspect. They were obviously intended for the general defence of the country, and as usual were always in the hands of the great lords or of the Crown. There were, besides, several smaller castles or fortified houses, the centre of private estates. Of these were the castles bordering the Chase of Wentwood; Dinham, long since a ruin; Penhow, the cradle of the house of Seymour; Pencoe, which still retains some early masonry; Llanfair, built by the Pain or Pagan family; and Castroggy, where is seen a part of the hall and some other masonry. Upon the Ebbw, west of Newport, stood the small castles of Greenfield and Royeston; and at Castleton is a mound said at one time to have been accompanied by masonry. On the hill above Ruperra is a very large and very perfect moated mound, but without any trace or tradition of masonry. Llangibby is an old Monmouthshire castle.”

After a similar enumeration of the Pembrokeshire castles, Mr. Clark adds the important distinction that “probably there are many other castellets and fortified houses in the northern and more exposed half of the county, the sites of which are confounded with the earlier raths and circular earthworks of a period preceding the Norman conquest.” The term “rath”, he tells us, and the pattern of the fortification also, are probably imported from Ireland, where a circular bank and ditch surrounded the dwelling-place of almost every landed proprietor; differing from that in use in England and Normandy by the absence of the mound. In contradistinction to these were the “burhs” or moated mounds, which had “a table-top, and a base-court (also moated) either appended to one side of it, or within which it stood; which are to be attributed to the ninth and tenth, and possibly to the eighth centuries, and to the English people,—that is, to the northern settlers generally as distinguished from the Britons and the Romans” (p. 23).

“The British encampments intended for the residence of a tribe



having all things in common, were both in position and arrangements utterly unsuited to the new inhabitants. The Roman stations, intended for garrisons, save where they formed part of an existing city, were scarcely less so. Nor were the earlier works of the Northmen suited to their later wants. These were mostly of a hasty character, thrown up to cover a landing, or to hold at bay a superior force. No sooner had the strangers gained a permanent footing in a district than their operations assumed a different character. Their ideas were not, like those of the Romans, of an imperial character; they laid out no great lines of road, took at first no precautions for the general defence or administration of the country. Self-government prevailed. Each family held and gave name to its special allotment. This is the key to the plan of the later and great majority of the purely English earthworks. They were not intended for the defence of a tribe or a territory, nor for the accommodation of fighting men, but for the centre and defence of a private estate; for the accommodation of the lord and his household; for the protection of his tenants generally, should they be attacked; and for the safe housing, in time of war, of their flocks and herds" (p. 16).

Again, "In viewing one of these moated mounds we have only to imagine a central timber-house on the top of the mound, built of half trunks of trees set upright between two waling pieces at the top and bottom, like the old church at Greensted, with a close paling around it along the edge of the table-top; perhaps a second line at its base, and a third along the outer edge of the ditch; and others, not so strong, upon the edges of the outer courts, with bridges of planks across the ditches, and belts of 'wattle and dab' or of timber within the enclosures; and we shall have a very fair idea of a fortified dwelling of a thane or franklin in England, or of the corresponding classes in Normandy, from the eighth or ninth centuries down to the date of the Norman conquest."

"The existence of these mounds in distinctly Welsh territory", Mr. Clark accounts for by their immediate neighbourhood, in some instances, to the English borders; and by the influence, in others, of intermarriage and intercommunication with the English.

These extracts, though long, are so helpful to the understanding of remains to be met with in so many directions, that we make no apology for their length. They are taken from Chapter II, "On Earthworks of the Post-Roman and English Periods." The subjects of the remaining chapters will give a good idea of the matter and order of the earlier division of the book: III, "Of the Castles of England at the Conquest and under the Conqueror"; IV, "Of the Political Value of Castles under the Successors of the Conqueror"; V, "The Political Influence of Castles in the Reign of Henry II"; VI, VII, VIII, "The Castles of England and Wales at the latter Part of the Twelfth Century"; IX, "The Rectangular Keep of a Norman Castle"; X, "Of the Shell-Keep"; XI, "Castles of the Early English Period"; XII, "Of the Edwardian or Concentric Castles".

Of these last we will only add that whilst North Wales supplies the finest specimens of Edwardian castles in those of Conway, Carnarvon, Beaumaris, and Harlech, the earliest and the most complete example, in Britain, of a concentric castle is to be found in Caerphilly in South Wales.

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THE Rev. Elias Owen, M.A., in the second Part of his *Old Stone Crosses of the Vale of Clwyd*, continues the same full and interesting descriptions which we noticed in Part I. All kinds of subsidiary information, legendary, pictorial, and historical, are pressed into use, so as to give not only facts and traditions, but also the reasons for them; as, for instance, in the case of the "Cerrig dioddefaint", or stones of penance (p. 113), and the sale of wares and merchandise in churchyards, as noticed under Llangernyw (p. 126); and the porch of Llangar (p. 125); and he might have added, in this connection, the row of stone benches around the neighbouring churchyard of Llandrillo in Edeirnion.

It seems strange that penance in a white sheet should have been performed so recently as 1817. The custom of communicants coming up to the chancel at the invitation, "Draw near with faith" (p. 98), noticed under Llanasa, prevailed also, at least until recently, in the adjoining parish of Caerwys. Perhaps we may detect in the regulations about burying in churches, the true distinction between "corphlan" and "mynwent", as implying respectively the interior and exterior spaces.

Mr. Owen may be glad to know that there is at least "one external cross in the diocese of St. Asaph", namely at the east-south-east angle of Meifod Church, about 4 feet from the ground, and closely resembling in size and form the one depicted at Llangwyfan (p. 94).

Many curious old customs find a place in this book; but one of the strangest is that which once prevailed at Kerry, in Montgomeryshire, where "Dr. Thirlwall, the late Bishop of St. David's, found an official whose duty it was to perambulate the church during service with a bell, to awaken sleepers" (p. 109). By the way, we notice an odd mistake in the rendering of "placita secularia" as "secular amusements" (pp. 123, 124). Of course it should be "secular pleas" as opposed to ecclesiastical; and the word bears witness to many a controversy between the clerics and laics of days gone by,—a notable instance of which we have in the complaints of Bishop Anian of St. Asaph against the officers of Prince Llewelyn, that they had presumed to hold their courts within the churches.

We can recommend this second Part also with the same satisfaction as we were able to express over the first instalment.

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### ERRATA.

P. 88, eighth line from bottom, for "Fick corrects with Sans.", read "Fick connects with Sans."

P. 206, fourth line from bottom, instead of "occupied by the present door", read "usually occupied by the priest's door".

# Archæologia Cambrensis.

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## ON THE EARLY HISTORY OF THE LAND OF GWENT.

*(Read at the Annual Meeting at Newport.)*

THE Meeting of the Cambrian Archæological Association at Newport naturally suggests an inquiry into what may have been the early history of the district visited, what its natural features and its position as regards the counties which adjoin it, and what remains of the past there are to aid in elucidating its history.

Although constituted a county, and annexed to England by a statutory provision, the history, position, and place-names of Monmouthshire remind us that it was part of Wales, and that it is still more connected with the Principality of Wales than with England. Before an endeavour is made to give a sketch of the early history of the land of Gwent, it is necessary to make a few introductory remarks as to the earlier inhabitants of this island, and the means of information which have enabled those who have given their attention to the subject, to arrive at a conclusion who they were.

It is a matter of common agreement that the Celtic tribes whom Cæsar found, on his arrival, in possession of Britain, were not the original inhabitants, but invaders who, at a then remote period, had either displaced, or incorporated with themselves, the original

inhabitants. The researches of the Bishop of St. David's<sup>1</sup> and of the learned Professor of Celtic<sup>2</sup> at Oxford have led to a belief that these invaders were of Celtic origin, and consisted of two groups of people with marked linguistic features, who at a considerable interval of time crossed over in succession to Britain; the earlier known to us as the Gael, but to themselves as Gwyddel or Goidel, the ancestors of the people who speak Gaelic in Ireland, the Isle of Man, and the Highlands of Scotland; and the later group, the Bretons or Brythons, who came over from Gaul some centuries, probably, later, and gradually dispossessing the Gael or Gwyddel, drove them back to the northern and western parts of the island; bringing about as a result, in course of time, the gradual absorption of the Goidelic dialect in the Brythonic or Welsh language, and the incorporation of both groups as one Brythonic people.

Many years have now passed since the Bishop of St. David's in an able paper traced the presence of the Gwyddel in various parts of Wales in the names of places. Recently, Professor Rhys, bringing the clear perception of a scholar to a critical knowledge of Gaelic, and comparing it with his native tongue, has been able to arrive at the conclusion that the authors of the Roman-British epitaphs in Latin, or in the Ogham character, on inscribed stones, estimated, in point of date, to range from the fifth to the seventh century, spoke a Goidelic language, which continued to exist in parts of Wales to the end of the seventh century. It will be unnecessary to mention the different localities in Wales where these inscribed stones occur. It may suffice to say that in South Wales they form two groups,—an eastern one, around a line drawn from Brecon to Neath, including what in the Roman period was part of the territory of the Silures; and the other,

<sup>1</sup> *Vestiges of the Gael in Gwynedd* (Supplement to *Arch. Cambrensis*, 1850).

<sup>2</sup> *Celtic Britain* (Christian Knowledge Society), with which may be associated Professor Westwood's *Lapidarium Walliæ*.



and more numerous one, in the district west of the river Towy.

The historic period of the eastern portion of the island commences with Cæsar's invasion; but more than a century elapsed before the Romans crossed the estuary of the Severn, and made its western shore the chief station of the second Augustan legion. It is difficult to assign any definite limits to those portions of Wales which were occupied by the different tribes. It may suffice if we adopt Professor Rhys' general definition of their territory, and say that the Silures and Demetæ, both Goidelic tribes, were at the earliest known period the possessors of the country between Cardigan Bay and the lower course of the river Severn and its tributary, the Teme. Of the country so defined, the Silures occupied the eastern, and the Demetæ the western portion. The middle of Wales, to the north of these tribes, was occupied by the powerful state of the Ordovices, who probably belonged to the later Celtic settlers, or Brythons, and were a more civilised and less warlike people than their Goidelic neighbours.

The second Augustan legion first came to Britain with Aulus Plautius, and was under the command of Vespasian, afterwards Emperor, who in successive battles reduced to subjection the Belgæ and Dumnonii, two of the most powerful tribes, who occupied nearly the whole of the south-west part of the island from Wiltshire to the Land's End. On the recall of Plautius, he was succeeded, in A.D. 50, by Ostorius Scapula, who fortified the line of the rivers Avon and Severn, with a view to repress the incursions of the unsubdued Britons. After quelling a revolt of the Iceni, and subduing the Brigantes, who occupied the country north of the Mersey, from sea to sea, he turned his attention to the Silures, who, under the leadership of their chief, Caractacus, had carried on an unintermitting warfare with the Romans for nine years, and remained unconquered. As a last effort Caractacus removed the seat of war to the country of the Ordovices. The spot

where the decisive battle which resulted in his defeat, and after betrayal as a prisoner to the Romans, took place, has been, and must ever be, a matter of uncertainty, for the account which Tacitus gives does not afford sufficient information. Although defeated, the Silures remained unsubdued. Again and again, for a long series of years, they renewed the unequal conflict, "maintaining in their mountain fastnesses a warfare of forays and surprises which kept the Romans ever on the alert."

Ostorius died shortly after his victory. The generals sent as his successors do not appear to have gained any decisive advantage over the Silures until the arrival of Julius Frontinus, who, after an obstinate resistance, succeeded in subduing them a short time before the arrival in Britain of Julius Agricola, as Vespasian's third general, in A.D. 78.

The second legion formed part of the forces employed in the reduction of the Silures, and Caerleon became its headquarters. At Caerleon it remained, as numerous inscriptions testify,<sup>1</sup> until the latter part of the third century, although it was occupied from time to time elsewhere, in conjunction with other legions, in building the Roman walls and otherwise. The fact that the series of coins found in the neighbourhood commences with the reign of Claudius shows that the Romans did not obtain an earlier footing on the west of the Severn estuary.

After putting down all hostility to the Roman forces in North and South Wales, Agricola, to whom Britain was assigned as a province, directed his attention to the reconciliation of the conquered people to the Roman rule by inducing them to adopt the habits of a more civilised life, leading them to settle in towns, build houses, baths, and temples, and establishing a system of education for the sons of the British chiefs, who gradually became familiar with the Latin tongue, and

<sup>1</sup> See Mr. J. E. Lee's exhaustive Catalogue, "*Isca Silurum*", a copy of which is in the Museum at Caerleon.

adopted the *toga* as their dress. We may, therefore, assume that it was he who gave the first impulse to the building of the towns of Caerwent and Caerleon, and the making of the great lines of road which led from Caerleon, as lines of communication necessary to the Roman occupation of this part of the island. The remains of baths, votive altars, and other objects found at and in the neighbourhood of Caerwent and Caerleon, attest a high degree of civilisation, and a mode of living attained by no other town in Wales during the same period.

It is probable that when the Romans finally withdrew their legions from Britain, the seaboard west of the estuary enjoyed the advantages thus acquired for a considerable period; for it was long free from Saxon inroads, although its situation suggests that it may have been always liable to continual invasions of marauders from the broad estuary of the Severn up the rivers Wye and Usk. The numerous entrenchments<sup>1</sup> which remain near the coast show the need that there was of intermediate places of refuge and defence for the inhabitants, with their flocks and herds, in cases of sudden invasion from any quarter by sea or land, before they fell back on their natural strongholds, the woods and mountains of the interior.

How it fared with the inhabitants of the Wentllwg and Caldicot levels when the Roman legions were finally withdrawn from the island, in the beginning of the fifth century, is a question which cannot be answered. It may well have happened that when the well-ordered military rule of the Romans ceased, the uncivilised inhabitants of the mountains may have overpowered the towns and low-lying country on the line of the Roman roads, and again thrown them into a state of comparative barbarism, or that their ruin was reserved for the Saxon or Danish invaders. All that we know for certain, from the excavations which

<sup>1</sup> Coxe's *Monmouthshire* contains numerous plans of British camps.

have been made, is that Caerleon and its neighbouring town shared the common fate of Roman towns in Britain, destruction by fire, on more than one occasion. Visible remains of the former grandeur of Caerleon existed when Gerald de Barri visited it on his journey at the end of the twelfth century, however coloured we may consider his description of its then state to have been. He deemed it worthy of remark that the people of the land of Gwent were more warlike, of more valour, and more accustomed to the use of the bow, than in any other part of Wales.

We may well omit, in this brief sketch, all account of the successive arrivals, on the eastern shore, of Angles, Jutes, and Saxons, and pass on to the gradual approach of the West Saxons to the river Severn.<sup>1</sup>

Towards the close of the sixth century the West Saxons were in possession of the towns of Gloucester, Cirencester, and Bath. In the middle of the next century the Britons of the west, who occupied the south of the island and Cornwall, rose against Cenwealh, King of Wessex, and were defeated, in 658, at Bradford on the Avon. This occurrence led to successive incursions of the West Saxons into the country west of the estuary, for we learn that in 681 Centwine subdued the Northern Britons, or North Welsh,—a term which at this period included all who dwelt in North and South Wales, who were meditating rebellion, and were previously tributary to Wessex.

In the early part of the ninth century, Egbert, after subduing the Britons of Cornwall and the south, invaded the country of the Northern Britons, who are described as divided from their countrymen by an arm of the sea, and made them agree to pay tribute; but the Saxon supremacy there still continued to be little more than nominal. In 852, Burhed, King of Mercia, sought the aid of Ethelwulf, King of Wessex, to reduce the North Wealas to obedience. With their united

<sup>1</sup> It may save trouble in notes to state that the narrative is derived from Florence of Worcester, William of Malmesbury, and the *Anglo-Saxon Chronicle*.



forces they passed through Mercia, invaded the adjoining Welsh country, and subjected it to tribute.

During the reign of Alfred several Welsh kings, including Brochmael and Fermael, Kings of Gwent, acknowledged Alfred as their lord, and sought his protection against their enemies. During the same reign, in 895, the Danes, after ravaging the neighbourhood of Chester until a scarcity of provisions arose, passed on to the country of the North Britons, and devastating the districts of Brecheiniog, Morganwg, Gwent, Bualt, and Gwentllwg,<sup>1</sup> carried away with them, through the country north of the Humber (because they dared not to retrace their steps through Mercia), as much booty as they could to their vessels, which were anchored on the coast of Norfolk.

In the early part of the next century, 915, Danish pirates, who about nineteen years before had left England, and entered France by the river Seine, returned with their two leaders, Ohter and Hroald, and having sailed round Wessex and Cornwall, reached the mouth of the Severn, where they at once invaded the land of the North Britons, and destroyed all that they found on the banks of the river Wye. Crossing the river, they proceeded into the district of Ergyng, or Archenfield, which then formed part of Gwent Uchcoed, and taking prisoner Cyfeiliauc, the Bishop of Llandaff, they retraced their steps, with him and their plunder, to their vessels at the river's mouth. King Edward shortly afterwards obtained the release of the Bishop by payment of a ransom of £40.

Encouraged by their previous success, the Danes soon disembarked again, and made their way to the same district for the sake of plunder; but the men of Herefordshire and Gloucestershire, with others from neighbouring towns, assembled, and suddenly attacked them. In the encounter Hroald, one of the Danish

<sup>1</sup> *The Anglo-Saxon Chronicle* merely states that the country of the North Britons was devastated far and wide. *The Welsh Chronicle* gives particulars of the country wasted.

leaders, and a large part of their followers, were killed. The rest, taking to flight, were followed, and compelled to give hostages that they would speedily leave the kingdom. In order to prevent their further ravages, King Edward had taken the precaution of stationing his army at suitable places from the coast to the mouth of the Avon. Returning by night to their vessels, the rest of the Danes sailed southward, and leaving their vessels drawn up on the shore, plundered first Watchet and then at Porlock. Many of them were killed at both places by the King's forces; the rest took refuge on the Island of Flatholme, in the Bristol Channel, and driven thence by hunger, sailed to the coast of Pembrokeshire, and in the autumn crossed over to Ireland.

On the death of Ethelfleda, the Lady of Mercia, her husband, Edward, assumed the government of it, and three Kings of the North Wealas, and their subjects, formally acknowledged him as their lord. In 926, Athelstane, who had succeeded to the kingdoms of Mercia and Wessex, compelled the Kings of the North Britons to meet him at Hereford, and somewhat unwillingly submit to his rule. Previous Saxon kings had made the North Britons agree to pay tribute; but Athelstane succeeded in exacting from them payment of £20 in gold, and £300 in silver, in addition to a render of a large number of cattle, and fixed the river Wye as the limit of their territory. This limit included the districts of Ergyng, the Saxon Arcenefeld, and Ewyas; also part of Gwent Uchoed, which before the Norman conquest were both added to Herefordshire as the result of Saxon inroads. Ergyng included all the land between the rivers Monnow and the Wye in its course from Hom Lacy to Monmouth. Its northern limit was the Guormwy, or Wormbrook, to its source; and thence by a rivulet which ran into the Wye, four miles below Hereford. Ewyas occupied the foot and the eastern slopes of the Black Mountain, to the confines of the counties of Monmouth and Brecon.

In May 973 Edgar was consecrated King at Bath, and soon afterwards sailed with his fleet to Chester,

where he received the homage of eight tributary kings, including three kings of Wales, who followed him in his triumphal procession up the river Dee. *The Welsh Chronicle* places the scene of Edgar's triumph at Caerleon on Usk, the other *civitas legionum*; but the Anglo-Saxon and other chronicles concur in stating that his fleet was anchored in the Dee.

In the year 1037, Griffith ap Llywelyn ap Seisyllt, whose name is conspicuous in the annals of Wales on account of his continual and often successful encounters with the Saxons, succeeded to the throne of Gwynedd. *The Welsh Chronicle* alone mentions that soon after his accession he fought his first battle at Rhyd y Groes, near Upton on Severn, and was victorious. In the same year Griffith dispossessed Howel ap Edwyn of his territory, and assumed the government of South Wales. In 1041 Howel died. Two years later, Griffith and Rhys ap Rhydderch, on the strength of their father having once had the rule of South Wales, rebelled. War ensued between them and Griffith ap Llywelyn for two or three years. Sevenscore of the family of Griffith ap Llywelyn were treacherously killed. In retaliation he devastated the Vale of Towy and Dyfed; and in 1047 *The Welsh Chronicle* has the short and significant entry that all South Wales lay waste.

Before passing on to after events we may notice a passage in *The Saxons in England*, of Mr. Kemble,<sup>1</sup> which throws much light on the condition of the neighbouring country on the left bank of the Wye. King Edwy in 956 granted Dyddenham<sup>2</sup> to Bath Abbey. His charter<sup>3</sup> mentions Wye's mouth and Twyfyrd as some

<sup>1</sup> Vol. i, p. 320, ed. W. de Gray Birch.

<sup>2</sup> In 1060, Alwin, Abbot of Bath, granted it, at certain rents, to Stigand, Archbishop, for his life. In *Domesday Book* (Gloucestershire) it is stated to be in the hundred of Twyferd, and then in the tenure of William de Ow.

<sup>3</sup> *Codex Dipl.*, cccclii. The boundaries are—Dyddanham, Wægenmuðan, Iwes heafdan, Stanræwe, Hwitan heal, Iwdene, Bradanmor, Twyfyrd, Ætegepul, Sæfern. I owe this note to the kindness of Mr. Birch, whose *Cartularium Saxonicum*, when completed, will be most valuable.

of the boundaries of the land granted, and thus leads to its identification with Tidenham, situate on the tongue of land between the Severn and the Wye, just before the latter river enters the Severn.

In Dyddenham there were thirty hydes ; nine inland, or demesne, and twenty-one let. In Stræt, which may be readily identified with Streat in the same neighbourhood, on the Roman trackway to Cirencester, were twelve hydes and twenty-seven yards of gafolland ; and on the Severn, thirty cytweras, or weirs for catching fish. In Bishopstun (which possibly may be Bish-ton) were three hydes, and fifteen cytweras on the Wye. In Llancawit, which differs but little from the present place-name, were three hydes. Several other places are mentioned which cannot be readily identified. "Throughout that land each yard-land pays twelve pence and four alms-pence. At every weir within the thirty hydes, every second fish belongs to the landlord, besides any uncommon fish worth having,—sturgeon, or porpoise, or herring, or sea-fish ; and no one may sell any fish for money, when the lord is on the land, until he has had notice of the same." In Dyddenham the services were very heavy, and such as a recently conquered people in a state of serfdom would alone submit to.

In August 1049 pirates from the Irish coast sailed in thirty-six vessels along the Severn estuary, and entered the river Usk.<sup>1</sup> Griffith, King of South Wales, assisted them in plundering the neighbourhood. They then, with their united forces, crossed over the Wye and burnt Tidenham,<sup>2</sup> destroying all that they found there. Aldred, Bishop of Worcester, quickly assembled a few of the men of Gloucestershire and Herefordshire, and went to meet the invaders ; but the Welsh, who formed part of the Bishop's force, and had promised to be true to him, secretly sent messages to the South

<sup>1</sup> "In loco qui dicitur Wylesc Eaxan." (Flor. Wig., i, p. 203.)

<sup>2</sup> Dymedham (Flor. Wig.) may, from its position, be assumed to be the Saxon Dyddenham.



Wales King urging a speedy attack of the English. Griffith, profiting by the intelligence, advanced with the Irish pirates at break of day; surprised the English force, still few in number, and killed many of them; the remainder took to flight. We may infer, from the mention of Welshmen as part of Aldred's force, that the invaders were on the left bank of the Wye, and that the encounter took place on the confines of the counties of Gloucester and Hereford, near Archenfield, which was then chiefly inhabited by the Welsh, owing little more than a nominal allegiance to England.

Three years later, Griffith, the North Wales King, ravaged a large part of Herefordshire as far as Leominster. After a successful encounter with the Norman settlers there he returned with his booty. In 1054 Griffith ap Rhydderch was slain by the North Wales King, who then became sole ruler in North and South Wales. In the following year, Earl Alfgar, the son of Leofric, was banished by the King and his council. Alfgar crossed over to Ireland, and soon returning with eighteen pirate ships which he purchased there, sought out the Welsh King, and induced him to act as his ally. Griffith immediately summoned a large army from the whole of Wales, and arranged that Alfgar should join him, with his forces, at a place suitable for ravages on the English border. Entering the Severn, Alfgar united his forces with those of his Welsh ally in the land of Gwent. Crossing the Wye, they passed through Archenfield, laying waste on their way all the lands which belonged to the King.<sup>1</sup> On their arrival within two miles of the city of Hereford, Earl Ralph, who had the command of the English force, encountered them, and sustained an ignominious defeat. The victors pursued their way into the city, sacked it, and burnt the Cathedral. This done, they retired into Wales with their prisoners and much booty.

<sup>1</sup> "Rex Griffin et Blein vastaverunt hanc terram T. R. E. et ideo nescitur qualis eo tempore fuerit." (*Domesday B.*)

On receiving the intelligence the King summoned a large army at Gloucester, and gave the command of it to Earl Harold, who quickly followed the steps of Griffith and Alfgar through Archenfield, and encamped at Stradel, in the Valley of the Dore. His opponents learning with whom they had to deal, did not dare to come to an encounter, and retired into South Wales. Harold then dismissed the greater part of his army, and retired to Hereford. Soon afterwards, overtures for peace were made to Harold by Griffith and Alfgar, and the terms were arranged at a place which has generally been considered to be Billingsley in Shropshire, but more probably may have been Willersley,<sup>1</sup> on the left bank of the Wye. After the peace, the fleet of Earl Alfgar, which had been sent to Caerleon,<sup>2</sup> there awaited the pay which he had promised.

We may pass over the subsequent warfare with Griffith, and Harold's victories in North Wales, with the mention that in the autumn of 1064 Griffith was killed by his own subjects, and his head sent to Earl Harold for the King. It is stated that the King gave the whole of Griffith's Welsh territory to his half-brothers, Bleddyn and Rhiwallon, on their taking the oath of fealty. Their rule, however, does not appear to have extended to Morganwg and Gwent; for at the time of the Norman conquest, Cadwgan ap Meurig reigned in Glamorganshire; Caradoc ap Griffith, the South Wales King, in Ystradyw, Gwent Uchoed, and Gwentllwg; and Rhydderch, his son, in Ewyas and Gwent Iscoed, as subjects of the crown of England.<sup>3</sup>

Harold's victories in North Wales freed him from any adversary in Wales. Archenfield was in a state of subjection, although its inhabitants were for the most part Welsh, who yielded an unwilling obedience, and

<sup>1</sup> "Willaeslege" of *Domesday* is sufficiently like "Biligesleaga", the place mentioned in Florence of Worcester, to lead to the belief that Willersley was selected as a place near at hand.

<sup>2</sup> "Legeceastrum" can in this case be no other than Caerleon.

<sup>3</sup> *Liber Landavensis*, p. 550.

retained their own laws and customs. He was able, therefore, to cross over the Wye, and invade the land of Gwent without any obstacle. The territory which he acquired there was probably limited, and held by a precarious tenure, for the orders which he had given in July 1065, for the erection of a large building at Porth-skewet, as a hunting-box for King Edward, were in the latter part of August set at nought by Caradoc ap Griffith, who, with all whom he could muster, came there, killed nearly all the workmen engaged in the building, and carried away the provisions which had been provided for the King's reception. Harold was too fully occupied by military matters in the North to punish this outrage. On the King's death, in January following, Harold was elected King. Before autumn was over, the battle of Hastings was fought, and his short reign ended.

How long afterwards Caradoc ap Griffith was allowed to have the rule in Gwent is uncertain. We learn from *The Welsh Chronicle* that in 1068 there was a battle between Bleddyn and Rhiwallon ap Cynfyn and the sons of Griffith, in which the latter fell. Rhiwallon also was slain; and then Bleddyn held Gwynedd and Powys, and Meredith ap Owen ap Edwin, South Wales; not without opposition on the part of Caradoc, who appears two years later to have allied himself with the Normans, and fought a battle with Meredith ap Owen on the banks of the river Rhymney, in which Meredith was slain. In 1073 Bleddyn ap Cynfyn was killed by Rhys ap Owen, and then he and Rhydderch ap Caradoc are said to have been the rulers of South Wales.

It is unnecessary to pursue further the account of these interminable contests for the succession in South Wales. It sufficiently appears that the Normans were continually advancing, and were at the time of the *Domesday Survey*, in 1085, in possession of the greater part, if not the whole, of Gwent.

The limits of this paper will not permit an examination in detail of the *Domesday* account of Norman ter-

ritory on the west of the Wye, under the head of Gloucestershire ; but it may suffice to note a few particulars. The fact that a small part of the land had been portioned out among the Conqueror's followers, that the rest was still in the occupation of its previous possessors (under the care of his reeves), and the great want of names of places, suggest that the occupation of the country by Saxon and Norman was a very recent one.

Soon after the Conquest, William Fitz Osborne, Earl of Hereford, one of the Conqueror's most trusty followers, built the Castle of Estrighoiel or Chepstow. On his death, in 1070, his son Roger succeeded to the earldom and the English territory of his father. By his rebellion, eight years later, Roger forfeited all his possessions. At the time of the *Survey* the Castle was in the King's hands, and valued at £12. The rent of Caerleon and its land, with seven fisheries in the rivers Wye and Usk, yielded a return of £7 10s. In Wales were three hardwicks, Llanwern, Porthskewet, and Dinam, cultivated by the serfs attached to them. Fifty-four vills or townships were under the charge of the King's reeves. The inhabitants of these vills held their land subject to a small render in honey, swine, and cows, and a sum of money for hawks. Eight vills rendered nothing, and were permitted by Earl William, with the King's leave, to hold under the customs which prevailed there in the time of King Griffith. Under the same reeves were four vills which had been laid waste by Caradog ap Griffith. All these vills were farmed by Durand, the Sheriff of Gloucestershire, to William de Ow, the owner of Tidenham and other lands in that county, who had, in addition, three fisheries and land on the west of the Wye. In Caerwent (Carven), Durand, the Sheriff, held Caldecote, with the half villeins and serfs attached to it. Others who held land, and had probably also taken an active part in the acquisition of the country, were Roger de Laci, Roger de Berkeley, Turstin, son of Rolf, some of whose land



lay between the Wye and Usk, and other parts west of the latter river ; and Alfred the Spaniard. William de Scohies had eight carucates of land in the castlery of Caerleon, which he sublet to Turstin. Part of this land was held by Welshmen living under Welsh law, and the whole of it is stated to have been waste in the time of King Edward.

The Castle of Monmouth, then a part of the county of Hereford, was also built in the lifetime of Earl William. It was in the custody of William Fitz Baderon. Welshmen occupied there twenty-four carucates of land, and rendered thirty-three sextaries of honey, and a small rent in money ; and the military followers of William Fitz Baderon occupied seven carucates.

William Fitz Osborne continued the line of defence against the Welsh frontier by fortifying the district of Ewias. The castlery of Ewias, afterwards known as Ewias Lacy, was granted to Walter de Lacy ; and the Castle of Ewias and its lands, the larger part of which was held by military tenants, and the rest by Welshmen (afterwards called, by way of distinction, Ewias Harold), to Alfred of Marlborough. The Castle of Clifford, with its castlery, occupying a wide extent of land on the right bank of the Wye, to the Dulas brook, completed his line of defence, and was in the tenure of Ralph de Toden, among whose military tenants were Gilbert, the Sheriff of Herefordshire, and Roger de Lacy.

As the Normans advanced onwards, and obtained a firmer hold of the country, a second line of fortifications arose along the Valley of the Usk. Hamelin de Baladun, another of those who came over with the Conqueror, acquired the lordship of Overwent, and built the Castle of Abergavenny and the Priory there. At a somewhat later period, Walter de Clare, the founder of Tintern Abbey, acquired, under a general licence from the Crown to get what he could in Wales, all Netherwent. After various changes, Milo Fitz Walter, by his marriage with the daughter of Bernard New-

march, united the lordship of Brecknock to Overwent, while Netherwent continued in the Clare family. The three Castles of Whitecastle, Skenfrith, and Grosmont, erected about this period, and ever after, until their ruin, held together under the same custody, connected Abergavenny with the line of the Monnow; while on the sea-coast the Castle of Caldicot and the older Castle of Caerleon formed a line of communication between Chepstow and Newport on the mouth of the Usk. As time went on, numerous smaller castles, of which we now see the ruins, arose in the neighbourhood as a protection to their possessors alike against the invasions of the Welsh and the oppression of neighbouring lords marchers.

The Norman occupation of all Went forms a fitting conclusion to a paper which has already reached its full limit. The after history of the county of Monmouth, its castles and monastic houses, may readily be learned in the well illustrated history of Coxe, and in the numerous publications of the Monmouthshire and Caerleon Antiquarian Association, which for completeness and profuseness of illustration may be well compared with those of any other kindred Society.

R. W. B.

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SOME ACCOUNT OF THE  
HISTORY AND DESCENT OF THE LORDSHIP  
MARCHER OR COUNTY OF WENTLLWCH,

AS IT WAS CALLED IN EARLY TIMES, AND WHICH IS IN  
THE PRESENT DAY DESIGNATED AS THE MODERN  
HUNDRED OF WENTLLWCH OR WENTLOOG.<sup>1</sup>

THE county of Monmouth was formed by the grouping together, with several smaller manors, the six great lordships of Abergavenny, Monmouth, Striguil or Chepstow, Usk, Caerleon, and Wentllwch, which is on the west of the river Usk, and of this I propose to treat. It was one of the lordships marchers which were taken by the statute 17th Henry VIII, in 1535, to form the county of Monmouth when it became a portion of the realm of England under the English crown.

It may be as well to state here that these lordships marchers were small, independent sovereignties under the especial government of their own lords, and each independent of the other, unless they might belong to the same lord; and they owed no allegiance to the English king, but only to their own lords; but inasmuch as those lords were subject to the king of England, they and their subjects were under some control of the English crown. The king's writs, however, did not run in them; and all malefactors against the king's laws could find a refuge from them, and thus disregard his power; and this state of things being found so inconvenient and mischievous, made Henry VIII anxious to seize and get them into his power; and this he accomplished by declaring these lords who were his subjects guilty of high treason, by which their possessions became forfeited to the crown; and that was especially the case with the Duke of Buckingham, who was Lord Marcher of Wentllwch, among his vast possessions

<sup>1</sup> Read at the Annual Meeting at Newport.

which on his death became forfeited to the crown ; and the King was enabled, by an Act of his own Parliament, to form them into a county, and add them to his own dominion, and they thus became part of the realm of England in 1535. We have, however, only to deal with the lordship of Wentllwch and its history.

The lords marchers, in the management and government of their lordships, copied as much as possible the usages of the great realm of England, and they had their castles or palaces, and their chanceries and chancellors, with the courts and great sessions, and chancery and privy seals, judges and officers ; and under their great chancery seals they issued writs, and the lords granted charters just after the manner of the kings. The charter creating and incorporating the borough of Newport, which has recently been recovered and restored, is a most excellent example. The revenues were most carefully collected by the receiver and proper officers, and the accounts of the receipts and expenditure most accurately kept, and rendered every year on parchment rolls, and deposited in the lord's chancery or other office ; and there are in the Public Record Office many of these rolls. When Henry VIII held the lordship in right of his possession of it by reason of the death and forfeiture of the estates of the Duke of Buckingham, who was beheaded by the King's order, in these rolls he is styled "King of England and Dominus de Wenllouk." These rolls afford much curious information, but they are difficult to read.

That part of the country now occupied by the county of Monmouth was in very ancient times called Gwent, probably from the name of the first tribe who settled there. It was divided into a Gwent Ucha, or Upper Gwent, occupying the northern part ; and Gwent Isa, Lower or Netherwent, lying along the banks of the Severn sea ; and Gwent llwch, usually written Wentllwch. Most, if not all, early Welsh names are descriptive of the locality, or have reference to some tribe or individual. This name Gwentllwch is compounded



of Gwent and Llŵch ; which latter word appears to be the same as the Scotch Loch and Irish Lough, meaning an inlet of the sea, a lake or large collection of water,—a name quite appropriate and descriptive of the fens or moors, as we here call them, before they were embanked or drained, when they were overflowed every spring or very high tide, and must at other times have presented the appearance of a number of small lakes or inlets of the sea. These embankments or sea-walls were certainly the work of the Romans during their occupation, as the finding one of their stones at Goldcliff has proved.

Wentllwch, in its original acceptation, appears to have included the whole territory between the lordship of Abergavenny on the north, the Severn sea on the south, and was bounded by the river Usk on the east, and the Rumney on the west ; and a portion of this territory, together with the great lordship of Glamorgan, formed the dominions of Jestyn ap Gwrgan before they were wrested from him by the invasion of the Normans under Robert Fitzhamon in 1090.

Of the early history of this tract we know little but what may be gathered from the genealogical labours of the “*arwydd feirdd*”, or heraldic bards, and the legends of saints ; and although these sources of intelligence may be scanty, and not to be implicitly relied upon, they are entitled to considerable attention, and, moreover, are the only documents to be found that treat of this part of the country. From these sources we collect that in the first half of the fifth century (calculating from the number of descents to some of his successors whose eras are better established), Wentllwch acknowledged for its lord a chieftain named Cadell, called Deyrnllwch or Teyrn Llŵch (king of the lake or fen). Cadell was the father of Tegid, who was succeeded by his son Glywys, who by some means extended his possessions, and the whole territory was called Glewiseg, or the county of Glywys. This chieftain had several sons, among whom his dominions were divided, and

Wentllwch fell to the share of his eldest son, Gwynllyw Filwr (Gwynllyw the Warrior). Having determined to take a wife, he sent an embassy to a neighbouring chieftain named Brychan, Prince of Brycheiniog, to demand the hand of his daughter Gwladys. The father refused, treating the ambassador with indignity. The lord of Wentllwch put himself at the head of a band of his retainers, and succeeded in carrying off the lady by force, was pursued by Brychan, and was in danger of losing his prize; but with the assistance of Arthur defeated Brychan, and returned to his own residence at a place called Allt Gwynllyw (that is Gwynllyw's Hill), now St. Woollos.

There Gwynllyw and Gwladys dwelt, and a numerous issue was the result of this marriage. The eldest of them was the celebrated St. Cadoc or Cattwg. They all embraced a religious life, and are enrolled among the saints. St. Gwynllyw (whose name has been Latinised into Gundleius, and thence corrupted, in common parlance, into St. Wollos or St. Woollos) has been said to have given his name to the district; but it is not found so written, and the origin of the name Gwentllwch or Wentllwch is more probable, intelligible, and satisfactory.

In *The Lives of the Cambro-British Saints*, copied and translated from MSS. in the British Museum by the Rev. W. J. Rees of Cascob, and published under the auspices of the Welsh MSS. Society in 1853, we have the life and history of St. Gwynllyw. These MSS. are supposed to have been written in the twelfth century. We are told that in consequence of a dream he followed a certain white ox which conducted him up to the hill, and he then said, "Sea-coasts, with fields and a wood, and high groves are seen far and wide. There is no prospect in the world such as is in the space where I am now to dwell. A faithful place, and inhabiting it I shall therefore be more happy." Having said these words, by the divine appointment and the concession of Dubricius, Bishop of Llandaff, he there remained

and built a habitation, and consequently marked out a burial-place, in the middle whereof he built a church with boards and rods, which he diligently visited with frequent prayers. “Signavit cimiterium, et in medio tabulis et virgis fundavit templum, quod visitabat assidue cum frequentationibus orationum.”

St. Gwynllyw has been said to have given the name to this part of the country, which has sometimes been called Gwynllwg, but which has no meaning ; and I think that there can be very little doubt that Gwentllwch, or Wentllwch as it is usually written, is the proper name for the region, as has been before explained.

As St. Gwynllyw established his oratory or church on the hill, the site of his dwelling can, I think, be identified. It will be seen that his habitation and his oratory, or *templum*, as it is called, were not the same ; for after he had dwelt there for some years he marked out a cemetery or burial-ground, in the *middle* of which he erected his *templum* or oratory, having been the chieftain of the district for some years before he built it.

In a field within a short distance of the church, formerly very well known, there was, not long ago, a moated mound, on the summit of which was planted a group or clump of fir-trees, and it was called “The Fir-Tree Field”. There are several of these mounds about the country. They consist of a circular, conical mound having a flat, table-top, usually about 50 ft. in diameter, and surrounded by a deep foss or moat. The summits are always flat. This mound is now in the grounds of Springfield, laid out by the late Mr. Gething, who built the house. It is, however, no longer a mound, but is buried up to the top with the spoil brought up to the surface by the shafts during the excavation of the tunnel of the Great Western Railway, which runs underneath. Its site, however, is still marked ; for in order to preserve it, as the fir-trees were all cut away, I suggested to Mr. Gething, when he was laying out his grounds, to collect together the

large masses of rock brought up out of the tunnel, and place them in the form of a cairn on the summit of the mound where the fir-trees had stood. This he did, and the spot and the size of the flat summit of the mound are still preserved by the heap of large stones. The diameter of the top was exactly 50 ft. It used to be sometimes called "the Grave of St. Wollos"; but that was incorrect, as these mounds were not burial-places, but the dwellings or strongholds of the chieftains or rulers of the district, and in subsequent times were converted into castles by the erection of stone edifices on their summits in lieu of the timber or wattled structures which originally crowned them. The mounds were steep, and could only be approached by a timber bridge across the deep moat and a winding path. There are several in the neighbourhood, as at Caerleon, Llangstone, Castleton, Cardiff, on the hill above Ruperra, Gelligaer, and Llanhilleth: and they are to be found all over England, as at Windsor, Oxford, Tunbridge, Canterbury, Lincoln, in Cornwall, and North Wales.

This mound I believe to have been the dwelling of Gwynllyw, the Prince and chief of this district, where he founded his *templum* or church in close proximity to it; and I fully believe that that mysterious portion of St. Wollos Church generally called St. Mary's is the church, or rather the site of the *templum* first erected by our saint, and enlarged and altered at various subsequent periods (but always spared) by adding on the east end, like the church of St. Joseph of Arimathea at Glastonbury, when the great Abbey was added on to the east end of it. But that becomes part of the history of the church.

In their old age, Gwynllyw and his wife Gwladys renounced the world, and became recluses or hermits, leading very austere lives. He was established on the hill near his oratory; and she is recorded to have retired to the banks of the Ebbw river, a short distance off, to have practised great austerities, and always



bathing in the coldest water. The precise spot to which she retired has never been ascertained; but though long lost, I am disposed to think can be now satisfactorily identified.

On the banks of the river, just above Ebbw Bridge, is a cliff, on the top of which is a small spot of ground, adjoining Tredegar Park walls, of less than half an acre, on which there is a very old cottage. This small, detached spot of ground has always belonged to the church of St. Woollos, and was part of the glebe land; and when the glebe lands were sold, a few years ago, it was purchased by Lord Tredegar. The history of it could never be made out. Nothing was known of it; but some have heard the term chapel applied to it. A short distance off, in the Park, there issued from the bank a remarkably beautiful spring of very cold water, over which a bath-house had been erected in 1719, and it always used to be called "The Lady's Well"; but why or in honour of whom it was so called was not known. Gwladys is recorded to have had near her dwelling a remarkably cold spring of water, where she constantly bathed. I cannot help thinking that this small, mysterious spot of holy ground belonging to the church, with its cold bath spring in its immediate vicinity, must have been the unknown spot to which Gwladys retired, and that her name may have been perpetuated by the name of the bath, and that "The Lady's Well" may have been only a corruption, by persons ignorant of the history, of Gwladys' Well, and that this spot may fairly be considered the spot to which she retired on her first becoming a recluse; that the small piece of ground was hallowed, and became part of the possession of the church; and as the word chapel seems to have clung to it, that would indicate that at one time it may have been an oratory or place of prayer.

Of the local history of Wentllwch under the dominion of the Princes of Glamorgan, down to the latter part of the tenth century, nothing is known. About the year 967, in the time of Morgan Hen, it appears

that after a long contest Owen ap Howel Dda obtained possession of Caerleon, Eddlogon, and Machen, with the consent of the Saxon King Edgar, leaving the remainder of the district, which is now called the Lordship of Wentllwch, in the possession of Morgan. This transaction is so obscurely alluded to in the Welsh chronicles that it seems impossible, at this time of day, to understand what claim Owen could have had to these possessions. From Morgan Hen, the lordship of Wentllwch descended to his successors, and was part of the territory conquered by Fitz Hamon from the last Welsh Prince, Jestyn ap Gwrgan, about the year 1090 or 1092, and was by him parcelled out among his followers, reserving the superiority to himself, as he did the other parts of the Principality. It is remarkable that none of the published accounts of the conquest of Glamorgan take any notice of Wentllwch, yet its subsequent descent, and that of some of the mesne manors, leaves no doubt that it formed part of Fitz Hamon's dominions.

The descent of the lordship after this conquest opens a new era, and will follow in a consecutive history.

THE DESCENT OF THE LORDSHIP OF WENTLLWCH,  
OR NEWPORT, IN THE MARCHES OF WALES.

The lordship of Wentllwch was a lordship marcher, or small independent sovereignty, subject to the government of its lord, whose annual accounts of the rents, issues, and profits of certain manors within the lordship, being members thereof, and which, belonging to the lord, and forming his revenue, were made up every year at Michaelmas by the chief steward or receiver of the lordship, in the form of rolls of parchment written in Latin, as was the custom of the time; and excepting the names of persons or places, not a Welsh word is found therein, and most of the chief officers have English names. Many of these rolls, which are the Exchequer Rolls, and at the Record Office called Minis-

ters' Accounts, now exist. The earliest known roll is that for 1435, and is in the possession of Dr. Nichol Carne of St. Donat's Castle ; and the first of my collection is a correct English translation of it made by the late Joseph Burt, Esq., of the Public Record Office.

The original parchment rolls for the years 1447 and 1493 are among the Tredegar muniments, having been presented many years ago by the late Rev. John M. Traherne. In the Public Record Office are many others to be found under the head of "Buckingham's Lands" (Ministers' Accounts). The earliest became the property of the crown when the estates of the Duke of Buckingham were seized, upon his attainder, by Henry VIII. The later are those which were returned when the King was lord of Wentllwch, as he is styled in the Rolls. Of some of the principal of these I have had copies made, which form my collection, and they throw much light on the history and condition of the lordship and its inhabitants at the time they were made, and it is curious to observe for how long a period the same names and rents continue unchanged. It is hardly probable that so many tenants and their rents should always have remained the same, and lived so long ; and it may possibly arise from the circumstance that one account was in a great measure copied from another, and as long as the same rent was paid, no alteration was made in the account as to the name of the tenant.

#### THE DESCENT OF THE LORDSHIP OF WENTLLWCH.

A.D. 1090.—Robert Fitz Hamon, lord of Gloucester, conqueror of Glamorgan and Wentllwch.

1107.—Mabel, d. and h., mar. in 1109 Robert, nat. son of King Henry I, who then created him Earl of Gloucester. He is frequently called Robert Consul. His mother was Nest, d. of Rhys ap Tewdwr Mawr.

1147.—William Earl of Gloucester, s. and h., left at his death, in 1183, three daughters, coheirs (Robert, s.

died young, b. at Keynsham), viz., Mabel, whose issue failed before 1213. She married Almeric Devereux, who, on the death of Isabel, in 1217, became Earl of Gloucester, and died childless in 1226. Amicia, mar. Richard de Clare, Earl of Hertford, who died in 1206. She was mother of Gilbert de Clare, afterwards Earl of Gloucester. Isabel.

1183.—Isabel, third d. and coh., in ward to the King, Henry II, who gave her in marriage to his second son, John Earl of Mortaigne, but retained the earldom. King Richard I in 1190 gave the earldom to his brother John, who succeeded to the throne in 1199, and was soon after divorced from his wife, Isabel, but retained her estates until 1214, when he gave them, with her in marriage, to Geoffrey de Mandeville, Earl of Essex, who died in 1216. Isabel Countess of Gloucester died in 1217.

1217.—Gilbert de Clare, son of Amicia and Richard de Clare, nephew and heir, Earl of Gloucester, and on his father's death, of Hertford. He married Isabella, one of the daughters and coheirs of William Marshall, Earl of Pembroke, and by her acquired Machen, which from that time has been united with Wentllwch.

1229.—Richard de Clare, s. and h., Earl of Gloucester and Hertford.

1262.—Gilbert de Clare, s. and h., Earl of Gloucester and Hertford, whose earldom and estates, on his marriage with Joan of Acre, d. of Edward I, were settled on them jointly and their issue. He was surnamed Gilbert the Red, and had a brother, Bogo de Clare, in holy orders.

1295.—Joan of Acre, his widow, Countess of Gloucester and Hertford, mar. in 1297 Ralph de Monthermer, who, with her, did homage for the earldom, and retained it during *her* life.

1305.—Gilbert de Clare, s. and h. of Gilbert de Clare and Joan of Acre, Earl of Gloucester and Hertford. He died in 1314, leaving three sisters coheirs, viz., Eleanor, wife of Hugh le Despenser, who had Glamorgan ; Mar-



garet, wife of Hugh de Audley, who had Wentllwch ; Elizabeth, wife of John de Burgh, who had the honor of Clare on the death of Gilbert.

1314.—King Edward II retained the estates until partition in 1318.

1318.—Margaret de Clare, wife of Hugh de Audeley, received Wentllwch on partition ; and on this separation of Wentllwch from the lordship of Glamorgan, the name of the former lordship was changed to that of Newport. In 1320, however, Le Despenser and his wife obtained it, and it was not restored until the death of Le Despenser in 1326. Hugh de Audeley<sup>1</sup> was created Earl of Gloucester in 1337, and died in 1347. Margaret Countess of Gloucester died in 1342.

1342.—Margaret de Audeley, d. and h., wife of Ralph Lord Stafford, died in 1349.

1349.—Ralph Lord Stafford, her husband, created Earl of Stafford in 1351, held her estates for his life.

1372.—Hugh Stafford, second Earl, their son and heir. This Hugh Earl of Stafford and lord of Tonebrugge and Wentllwch, grants first charter of incorporation to burgesses of Newport, dated 13 April 1385. Mayor and bailiff.

1386.—Thomas Stafford, third Earl, s. and h.

1392.—William Stafford, fourth Earl, brother and h.

1395.—Edmund Stafford, fifth Earl, brother and h. In 1402 Owen Glyndower invaded and ravaged Wentllwch, burning down the castle and town, and all the churches and houses in the moors, so that on an inquisition being held, the value of Wentllwch was returned as *nil*. It is most probable, judging from the architecture, that during the reign of Humphry Stafford the church of St. Woolos was repaired and enlarged, and the churches of St. Bride and Peterstone, in the moors, newly built, as the architecture of all three is of that period, and there is a strong resemblance in the windows of all three.

<sup>1</sup> During the minority or attainder of the younger Despenser, Hugh d'Audeley may have held Cardiff.

1403.—Humphrey Stafford, sixth Earl, s. and h., created Duke of Buckingham in 1444, a minor, two years old; of age, 1424. In 1427 he granted to the Mayor and burgesses a charter of *inspeximus* and confirmation of previous charter of 1385, in which the original charter is confirmed.

1460.—Henry Stafford, second Duke, grandson and h., in ward to the King. Beheaded, 1483, and his estates forfeited to the crown.

1483.—Richard III retained the forfeited estates.

1485.—Henry VII, soon after his accession, reversed the Duke's attainder, and granted the lordship of Wentllwch and other estates to his widow, Katherine, then wife of Jasper Tudor, Duke of Bedford, for her life, with remainder to their son Edward as third Duke of Buckingham. Katherine, Duchess of Buckingham and Bedford, survived her second husband, Jasper Tudor, Duke of Bedford, who died in 1495, and married, thirdly, Sir Richard Wingfield of Kimbolton, co. Hunts., who survived her, and married again, and was created K.G. by Henry VIII. She died before 1498, as her son, the Duke, was then the lord of Newport.

Edward Stafford, third Duke of Buckingham, beheaded 17 May 1521, and his estates forfeited to the crown. On this second forfeiture of the estates, all the documents, records, and papers relating to the lordship were taken up to London, and are now in the Record Office, where they may be consulted, and are known as papers relating to "Buckingham's Lands."

1521.—Henry VIII held the lordship till the end of his reign in 1547. In 1535, the twenty-seventh of his reign, this lordship, in conjunction with many others, was incorporated in the new county of Monmouth, then formed by Act of Parliament; at which time the jurisdiction and authority of the lords marchers were abolished, all the manorial rights being reserved.

1547.—Edward VI succeeded to the lordship of Wentllwch, and that year granted the lordship, together with the lordship of Glamorgan, to William Her-

bert, who in 1548 was installed K.G., and in 1551 was elevated to the peerage as Baron Herbert of Cardiff, and Earl of Pembroke.

William, first Earl of Pembroke.

1570.—Henry, second Earl, K.G., s. and h.

1600.—William, third Earl, K.G., s. and h., *ob. s. p.*

1630.—Philip, fourth Earl of Pembroke, also Baron Herbert of Shurland and Earl of Montgomery, brother and h. of the last William.

1655.—Philip, fifth Earl of Pembroke, and second of Montgomery, s. and h.

1669.—William, sixth Earl of Pembroke and third of Montgomery, *ob. unmarried.*

1674.—Philip, seventh Earl of Pembroke and fourth of Montgomery, half-brother and heir to William. He died in 1683, leaving an only daughter.

1683.—Charlotte, sole child and heiress, married first John Lord Jefferies, son of Lord Chancellor Jefferies, by whom she had an only daughter; secondly, Thomas Viscount Windsor of Ireland. In the year 1710, by decree of the High Court of Chancery for the payment of the debts of the late Earl of Pembroke, the manor or lordship of Wentllwch, with all its rights and appurtenances, was sold by Lord Windsor and his wife, and by them conveyed to John Morgan, Esq., of London, merchant, for the sum of £9,000.

1710.—John Morgan, Esq., merchant, afterwards of Ruperra, which estate he purchased.

1715.—John Morgan, Esq., of Tredegar, nephew and heir.

1719.—William Morgan, Esq., s. and h., afterwards Sir William Morgan, Knight of the Bath.

1731.—William Morgan, Esq., s. and h., died unmarried and intestate.

1763.—Thomas Morgan, Esq., of Ruperra, commonly called General Morgan, brother of Sir William Morgan, and uncle of the last.

1769.—Thomas Morgan, Esq., died unmar., s. and h.

1771.—Chas. Morgan, Esq., brother and h., *ob. s. p.*

1787.—John Morgan, Esq., brother and h., *ob. s. p.*

1792.—Sir Charles Morgan, Bart., husband of Jane Morgan, daughter of Thomas Morgan of Ruperra, and sister of the last John Morgan, who devised by his will all his estates to his brother-in-law, Sir Charles Gould, who, in consequence of the direction of such will, assumed with the estates the name and arms of Morgan. *Ob.* 1806.

1806.—Sir Charles Morgan, Bart.

1846.—Sir Charles Morgan Robinson Morgan, Bart., afterwards the first Lord Tredegar.

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## HISTORY AND DESCRIPTION OF NEWPORT CASTLE.

THE first building of a castle at Newport is, according to Mr. Wakeman, attributed to William Earl of Gloucester with every degree of probability, and the town soon after. There can be little doubt that this is correct, as it would be most natural for him to erect some defence at the entrance of his territory at the river where the road crossed it from the other side, which belonged to another lordship. I have, however, not seen any traces of a structure earlier than the present, though there may be some, and have only to treat of that which we now see.

The present Castle, as its style of architecture and plan seem to indicate, appears to have been the work originally of the fourteenth century, though from circumstances altered, modified, and in fact partly rebuilt in the early half of the fifteenth century.

From the time of the conquest of Glamorgan by Robert Fitz Hamon, the lordships of Glamorgan and Wentllwch had always belonged to the same person, and Glamorgan being the most important lordship had always been the residence of the feudal chief; but in





NEWPORT CASTLE.



consequence of Gilbert de Clare dying in 1314 without issue male, his estates were divided between his sisters, coheiresses. Eleanor, the wife of Hugh le Despenser, had the lordship of Glamorgan; and Margaret, wife of Hugh de Audeley, had Wentllwch. Here, then, these lordships became disconnected, and Wentllwch became a separate, substantial, and important lordship of itself, and was afterwards designated the "Dominium de Newporte in Wallia." Margaret de Clare and her husband, Hugh de Audeley, did not come into possession immediately, for the King, Edward II, kept possession of the estates till the partition took place in 1318, and then the King and Le Despenser had it till 1326.

Having become an independent lordship, a suitable castle and residence for the lord and his family became necessary; and about this time, or somewhat later, the architecture seems to fix the period of the commencement of the present structure, thus tallying with the history of the lordship. Much of the original walls of this structure still remains; but in 1402 Owen Glyn-dwr ravaged and laid waste all Wentllwch, and burnt and destroyed the town and Castle; so that on an *inquisitio p. m.* being held in 1403, on the death of Edmond, fifth Earl of Stafford, the jury returned the value of the lordship as worth nothing.

Humphrey, sixth Earl of Stafford, who succeeded in 1403, was an infant, and when he came of age, and had possession of his estates, probably commenced to rebuild or repair the Castle, as we find by the Exchequer Rolls they had been going on for some years, and the difference in the architecture seems to show this. The conversion of the Castle into a brewery some sixty years ago has necessarily made great disturbance, and rendered it somewhat difficult to trace the original plan of the interior. I find from documents that the Castle has been for centuries in a state of ruin; but how or when it became so is not known.

By indenture dated 1578, Henry Earl of Pembroke,

to whom it then belonged, granted all use of the Castle of Newport to William Herbert of St. Julian's, Esq., to hold for the term of three hundred years, at the yearly rent of five shillings, with a covenant for Mr. Herbert to repair the same from time to time, and leave it in repair at the end of the said term. In 1749 the Castle was reported entirely ruined, and so has remained to the present time, and is likely to continue.

#### DESCRIPTION OF THE CASTLE.

The Castle is built on the verge of the river ; the walls rise perpendicularly from the muddy shore, and are washed by the tide at high water. It faces the east, and presents towards the river a grand frontage of 228 feet in length, which consists of three bold projecting towers (one central, and two flanking), with intermediate receding curtain-walls. In this range of buildings were the principal apartments of the Castle. Great pains must have been taken, and great skill required in forming the foundations of this structure. There seems to have been no settlement in any part, and the foundations must be very deep, unless a portion of rock had been met with. It completely commanded the river and the bridge. The flanking towers at each end of the river-front are octagonal above, rising from square bases ; the angles of which slope off in the form of triangular buttresses, and die against the alternate faces of the octagon,—a style of building frequently used in the fourteenth century, and of which similar examples are seen in Caerphilly Castle, of the same period as these. The central tower is flanked at the corners by small octagonal turrets built in the same fashion.

The walls of the Castle, as will be seen by the plan, were nearly at right angles with this front, and enclosed an irregular space, one angle at the south-west corner being cut off. The walls were surrounded by a wide, deep moat, which every high tide must have



supplied, and must have been crossed by drawbridges at the entrances. The western portion of the moat is said to have been occupied by the Monmouthshire Canal, and the remainder to have been filled up with the excavated earth when the Canal was made in 1792.

The plan of the walls is chiefly taken from that given by Coxe; but whether that plan was made from a survey is doubtful, as portions of the main building are certainly incorrect; for he makes the south wall continuous the whole way, whereas the wall at Q terminates abruptly with a flat face, as though there had been an opening. The only portions of the wall now to be traced (1858) are those shaded in the plan. The principal entrance seems to have been on the south side; and the south gate, with the towers and defences, probably occupied the space between the end of the wall Q and the block of old masonry at B, which, from its massive thickness, and certain stones which resemble portions of steps, looks as though it had been part of a tower. If the gate were here, it has been entirely removed with the wall between Q and B. The only other remaining portion of the wall is a part of the north wall, where are several fireplaces, showing that there was a range of buildings two stories in height against that portion of the wall.

In the account of the repairs of the Castle in 1448 we find the cost of raising the north wall 3 feet, with *wall-stones* from a quarry belonging to the lord at Stow, that it was finished with battlements, and that the crests of these were made of ragstone brought from a quarry the other side of the Channel, belonging to St. Mary Redcliffe. The whole cost of the work, stone, carriage, labour, and all, being £20 : 9 : 3. We also find mention made of stone from a quarry at Milne Hill, outside the "north gate".

The north gate was situated at D in the plan, but all traces of it have long been removed, and the only record of it is the remembrance that some one who once dwelt in the Castle claimed a right of way out at that spot.

A drawbridge must have been necessary to cross the moat. The north-east tower is still inhabited. It was of three stories, the lower chamber being square, the two upper octagonal. The entrance to it, at (a), passing through the porter's or warder's room to the doorway of the lower chamber, and winding stairs leading to the upper rooms. This lower chamber was most likely a guardroom, as both it and the warder's room had loopholes which could command the bridge and approach at (p). The upper chamber was very likely occupied by the constable of the Castle, an officer of whom we find mention.

The staircase is made in the thickness of the wall, and both it and the guardroom were lighted by cross loopholes, which commanded the water-gate; and similar arrangements were made at the south-east tower. There is, therefore, reason to believe that there was another gate to the Castle, most probably on the south side, for on the opposite side of the road, near where the bridge-house stands, was a building called "The Long Stables", for the repairs of which we have accounts. Behind that was the Castle green, whilst across the road leading from the bridge were an archway and gate called "The Bridge Gate", and was most probably connected with the south gate of the Castle. This archway across the road existed in 1732, when Buck's view of the Castle was taken. The bridge across the river had always been a timber structure till the present stone bridge was erected in 1801, and it is likely that at that time great alterations were made about this spot.

Leaving the exterior walls we now come to a more interesting part of the ruins, and by careful examination, and the assistance of the Exchequer Rolls for the years 1435, 1447, and 1498, which I am so fortunate as to have, I think I am enabled to show the general arrangement of the interior of the Castle, and appropriate the various apartments to their proper uses, as will be seen by reference to the plan and the descriptive explanation.

I have the Exchequer Rolls of 1435, 1447, and 1498, and there are in the Record Office other similar Rolls. In the accounts of 1435 we have the cost of building and repairing the tower nigh the bridge; and in 1447 we have the cost of the building or repairs of the tower called "The Chapel Tower", and the *camera retracta* adjoining it; and in 1498 the cost of repairing the *camera retracta* adjoining the Chapel Tower. By these accounts we learn that it was a long, narrow chamber which ran parallel to the south end of the hall, and joined the Chapel Tower as it is called in the accounts of 1447, "*camera retracta turri vocat: le Chapel toure annexata.*"

From the position of this chamber, and its possible connection with other parts of the Castle, there can, I think, be no doubt that it was the lord's withdrawing-room, to which he would retire from the public hall, and where he could dine in private if he chose. It directly communicated, by the turret-stairs, with the large room over the chapel.

The great tower in the centre, facing the river, was the Chapel Tower, on the north side of which were the great hall and other apartments looking over the river; and on the other side were the lord's family and living chambers, in the upper story; and the offices in the lower part, terminating in the Bridge Tower, where, in the two upper chambers, were two charming rooms, the upper one having once had a beautiful oak roof and ceilings. The Chapel Tower was in the middle, and the chapel occupied the whole of the middle portion of it; and it is finely vaulted, very high, and of a cruciform shape; and at each internal corner is a small square chamber in the two octagonal turrets, probably serving for sacristy or confessional. Above the chapel was a very large room, probably the principal apartment of the lord's suite. The approach to it was by the turret-stairs, marked K on the plan.

On the north side of the Chapel Tower, looking on the river, was the great hall (F), which occupied nearly

all the space between the north-east tower and the central or Chapel Tower. Its entire length within the walls was 50 feet, and its breadth 26. It had two large windows looking on the river, with a large fireplace between them, and probably had also windows looking into the Castle yard. The chief entrance was at (b), a portion of the doorway still remaining.

The south end wall (g) is altogether gone; but a small portion of it still remaining at (h) shows where it had been; but that is now gone, having been removed a few days after this survey was made.

The wooden screen, which always parted off the entrance-door from the body of the hall, stood where the dotted lines (c and d) are, with doorways as marked by those letters; whilst at (i) is a loop, or narrow window, to give light to the dark space behind the screen, which was usually covered by a gallery.

At the south end of the hall was a long, narrow chamber, called in the accounts the *camera retracta*, which I take to be the lord's withdrawing-room, where he retired from the hall, as it also, by the staircase (k), communicated with the large apartment over the chapel.

The kitchen-offices were most probably situated near the apartments of the lord, and below them, and near the south tower; but all trace of them has long been removed. About twenty or thirty years ago there was a prodigious oven discovered there, 12 feet in diameter, about 3 feet high in the middle, and 18 inches at the sides; the wall of the vaulted roof was 18 inches thick; and the floor was of very thick concrete. It appeared to have been new, and not much used. These huge ovens are occasionally met with in large castles. There is one at Caerphilly, outside the building; there is also one near the entrance of Oystermouth Castle, near Swansea; and there is also one of prodigious dimensions within the Castle at Ludlow. The baking of both bread and meat must have gone on on an immense scale. I fortunately saw this, and took the



dimensions of it, and it will be found marked on the plan of the Castle. It was, however, necessary to take it down to make room for the alterations which were required; but it was a sad pity to destroy so fine a work.

In the centre tower, beneath the chapel, was the water-gate, or approach to the Castle from the river; and here we have some fine vaults. The water-gate consisted of a low drop-archway with plain chamfered moulding, stretching across the whole space between the square bases from which the octagonal turrets at the corners rise. Its width is 18 feet; and it was defended by three portcullises, which must have been drawn up into the chapel above, probably behind the altar. There is a similar case in the Castle at Chepstow, where the small portcullis was drawn up behind the altar in the small oratory of the apartments of the castellan or chief officer of the Castle. The water-gate opens into a lofty vault, 46 feet long, into which a boat could enter at high water. At the western end, on the north side, is a vault, 24 feet by 12, for the stowage of goods brought by boats; opposite to which was the access to the court-yard of the Castle by steps on an inclined plane, as shown on the plan of the Castle.

The south gate, of which not a trace exists, was certainly the principal entrance to the Castle; and there must, in all probability, have been a gate-house, certainly with towers and drawbridge, if the moat extended so far; but as every trace has been for a long time swept away, it is vain to conjecture what may have been there.

On the plan I have suggested ideas of what may have been the internal arrangements from traces of the passages and buildings which I saw, and all that I saw in solid masonry is shaded in the plan; the other outlines are conjectured from a continuation of the walls in actual existence.

## PLAN OF NEWPORT CASTLE.

References to the Plan of the Castle of Newport, on the Usk, in the County of Monmouth, made from accurate Measurements by Octavius Morgan, Esq., M.P., F.S.A., and F. J. Mitchell, Esq. 1858. Scale, 12 feet to 1 inch.

Length of river-front, 228 ft.; north-east tower, 30 ft.: south-east tower, 32 ft.; central or Chapel Tower, 40 ft.; curtain-wall of hall, 65 ft.; curtain-wall between chapel and south-east tower, 61 ft. Total, 228 ft.

The shaded parts show the portions of the walls which then existed; the entire lines, the walls as given by Coxe; and the dotted lines, conjectural continuations and arrangements of the buildings.

A. Great courtyard or bailey of the Castle.

B. Walls of the Castle enclosing the bailey. These were surrounded by a wide and deep moat which was filled at high water. These walls are as given in Coxe's plan; but he shows no opening in the south wall for a gate. All the walls, except the parts shaded, are now destroyed.

C. The south gate and principal entrance (not shown in Coxe's plan) were probably hereabouts.

D. The north gate, shown in Coxe and mentioned in documents.

E. North-east tower; (a), entrance and winding stairs.

F. Great hall; (b), principal entrance; (c, d), site of screen across hall, with openings at (c and d); (e), fireplace with chimney, now removed.

G. Wall at south end of hall, separating it from H.

H. A long, narrow apartment called in documents *camera retracta*.

I. Central or Chapel Tower, entirely occupied by the chapel, having in the corner turrets two small, square, vaulted chambers (f and g).

K. Turret-stairs leading to large square room over chapel.

L. Supposed continuation of chapel westward, or antechapel.

M. Chamber similar to H, approached by L and N.

N. A narrow passage in the thickness of the wall, leading to O.

O. South-east tower, containing the principal apartments of the Castle, for the use of the lord and his family.

P. Turret-stairs communicating with those apartments, the roof of tower, and passage along the top of wall, Q.

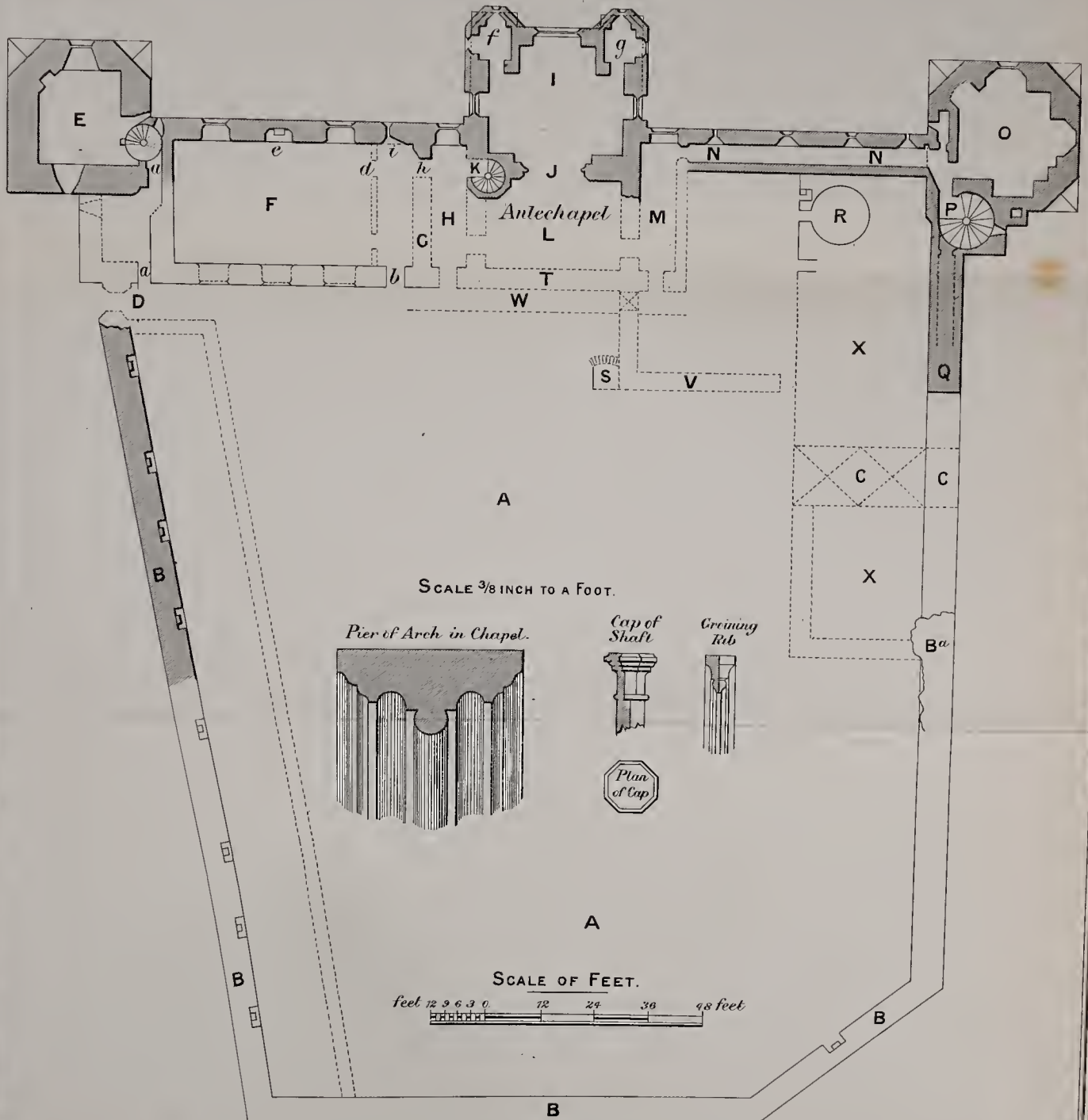
Q. Portion of south wall approached from staircase, P, having a walk or passage on the top which probably communicated with the towers and buildings of the south gate.

R. A large, low, circular, vaulted chamber resembling a vast oven, 12 feet diameter, and 3 feet high; probably connected with the kitchens, which most likely were in this part of the Castle. Similar large ovens are met with at Caerphilly, Oystermouth, and Ludlow Castles, but usually outside the walls, as if additions.

# GROUND PLAN OF THE CASTLE OF NEWPORT OF THE USK, IN THE COUNTY OF MONMOUTH.

MADE FROM ACCURATE MEASUREMENTS BY OCTAVIUS MORGAN, ESQ., M.P., AND F. J. MITCHELL, ESQ.,  
OCTOBER, 1885.

The shaded parts show the portions of the walls which actually existed in 1858; the entire lines, such parts as are given in  
Coxe's plan, as if existing in his time; the dotted lines, conjectural continuations and arrangement of the building.







S. Site of the entrance (now closed) of the passage which descended to the vaults and water-gate beneath the Chapel Tower.

T. Conjectured west wall of chapel.

V. Conjectured wall enclosing in a court the kitchens and other domestic buildings.

W. Conjectured covered way from kitchen to hall.

X. Conjectured position of the buildings of south gate and offices.

h. Entrance from hall to *camera retracta*, which was the lord's withdrawing-room, to which he retired from the hall.

i. Small loop or window to give light to the space behind the screen of the hall, over which was frequently a gallery.

It is most probable that the lord's chancery, exchequer, and other government offices, and also barracks for his troops, if he had any, would be within the Castle walls.

## ST. WOOLLOS' CHURCH, NEWPORT, MONMOUTHSHIRE.<sup>1</sup>

ST. WOOLLOS' CHURCH has ever been regarded by antiquaries, and, indeed, by all who have paid attention to it, as one of the most curious, interesting, and remarkable churches not only in this neighbourhood, but also in the Principality. For this reason the intended repairs and restoration have induced me to make a careful examination of it with a view to preserve an accurate account of its present architectural condition and peculiarities, by pointing out not only what actually exists, and is seen, but also recording any discoveries which may be made during the progress of the works. I hope I shall be able to show that this church is still more curious and interesting than it has hitherto been considered, and I shall at the same time endeavour to trace out and elucidate its progress and history.

The church of St. Woollos is remarkable on many accounts : first, from its fine position, standing, as it does, on the summit of a lofty hill, commanding a most extensive and magnificent panoramic view, and being itself a landmark and a prominent feature in the landscape from a vast tract of country ; secondly, from the great and unusual length of the building as a simple

<sup>1</sup> Written in 1854, before the restoration.

parish church, being 165 feet ; thirdly, from its highly picturesque exterior and outline, arising from the number and variety of its gabled roofs of different heights ; and lastly, from the extraordinary interposition of a small, low building between the tower and the main body of the church, usually called St. Mary's Chapel. This portion of the church has ever been an enigma to all who have studied it, nor has its position as yet ever been satisfactorily explained or accounted for. I hope, however, by the joint aid of history and its architecture to be enabled to throw some light upon this mysterious place : at least I shall hazard a new conjecture as to its history, and endeavour to show the grounds on which I have based such conjecture.

The church is divided, in its length, into five parts : the tower, the so-called St. Mary's Chapel, the great body of the church (consisting of the nave and aisles), a certain prolongation of the nave, and the chancel at its extreme east end. These we will consider in their chronological order, by which plan we shall have a consecutive history of the church, and shall see how and when the alterations and additions were made to it.

The patron saint to whom the church is dedicated is St. Woollos, and a reference to his history will, I think, be necessary to enable us to elucidate the history of the church. The proper and original name of our Saint was St. Gwynllyw (in Latin, "Sanctus Gundleus"), afterwards corrupted into St. Woollos. All the accounts of him agree in the facts of his being a person of great sanctity, who lived at the end of the sixth century, and who dwelt and built a church in that part of the country called Gwentloog, but said to have been called after him Gwynllywawc, and that he died and was buried there. The most detailed history of him, however, is given in the life published by the Welsh MSS. Society, in the *Lives of the Cambro-British Saints*, from an ancient MS. of the thirteenth or fourteenth century in the British Museum ; and as this history will be of assistance in the elucidation of our subject, I shall give a short abstract of some of the principal facts recorded.

St. Gwynllyw was the son of Glywys ap Tegid ap Cadell, and was chieftain of that part of the country now called Wentllwch ; but which some say was called after him Gwynllywawc, and thence Wentloog ; properly, however, Gwentllwch. He married Gwladys, daughter of Brychan, King of Brycheiniog, and had a numerous family. Being a person of great sanctity he was instructed by an angel, in a vision, to go and seek for a mount where he should find a white ox having a black spot on his forehead ; which mount, when he had found it, should become his country. He obeyed these instructions, and travelled till he came to the mount where he met with such a white ox. There he remained, built a habitation, marked out a burying-place, in the midst of which he built a church with boards and rods (" tabulis et virgis fundavit templum"), which he visited with frequent prayers. This spot has always been believed to be the site of our church. Here he continued to live, practising great austerities. One day, complaining of the dryness of the soil, he pierced the ground with his stick, and a spring of water gushed out and continued to flow without intermission, and was afterwards called Gwynllyw's Well. At length he died, and his body was " buried in the pavement of the church, where angelic visitation is frequently seen, and persons sick of divers disorders are cured of every complaint."

The next historical fact recorded is that in the time of Griffith ap Cynan, King of all Wales, Edward the Confessor being King of England, merchants frequently came from England and exchanged merchandise in the harbour at the mouth of the Usk. After the business was accomplished they paid toll. Having refused to do so on one occasion, Rigrif, son of Imor, went to the harbour, cut the rope from their anchor, and carried off and deposited the anchor in the church of St. Gwynllyw. The merchants complained of this to Earl Harold, who came with a force and ravaged the country. The alarmed inhabitants brought their valuable property, and deposited it for safety in the Church of St. Gwyn-

llyw, which was full of garments, provisions, and many valuable things. The followers of Earl Harold about 1060 *broke the lock of the church*, and plundered it. The anchor, however, which was the cause of the robbery, was not seen, though it was in the church; but some cheeses, when cut, appeared bloody within. This supposed miracle so alarmed the plunderers and Harold that they restored everything they had taken. Harold (who was then probably living at or near Portskewet) was shortly after conquered at the battle of Hastings.

Ednowain, from North Wales, a friend of Caradoc, King of Glamorgan, being excited by the persuasion of the Devil, one night broke the lock, and got into the church of the holy Gwynllyw, stole the cup and the ecclesiastical vestments. For this he was struck with idiocy, and dressed himself up in the sacerdotal vestments, and was found by the priests in that state.

Certain Norman knights having entered into a conspiracy against William, the old King of England, on being discovered fled to Caradoc, King of Glamorgan. The King, William (the Conqueror), hearing whither they had fled, sent to Caradoc to demand that he should deliver them up or expel them from his dominions. This he refused, and the King sent his son, William Rufus, with a large force into Glamorgan, which was laid waste. The army, on their return, rested one night in tents about the Church of St. Gwynllyw, the town being empty of men, who had fled to the woods for safety. The men fared abundantly from the corn in the houses; but at the intercession of St. Gwynllyw no food could be got for the horses, who would not eat the oats. This miracle having been seen, William Consul among the first offered valuable gifts to God and the church; and they returned to England, and related in magnificent terms the noble intercession of St. Gwynllyw.<sup>1</sup>

<sup>1</sup> We insert here the following note upon St. Woollos Church, from a paper written by the late Mr. Wakeman:—

“This church was plundered by Irish pirates in 864, and by the Danes in 875; again by Earl Harold and his Saxons in the reign



So much for the original foundation of the church, on which I consider its subsequent history greatly depends. We have seen that the *first* structure, erected at the end of the sixth century, was a wooden church built with boards and rods, probably wattled work. This was in due course replaced by a stone structure, and enlarged from time to time. It was a church where miracles had been performed, and was therefore held in great veneration. What was its architecture cannot be told; but my impression has always been that the mysterious building between the greater Norman church and the later Perpendicular tower was the site of the original church of St. Woollos; that it had ever been venerated and preserved, first by the Normans, and later when the Perpendicular tower was added at the west end; in fact, that it had been considered as a very ancient church of peculiar sanctity, and treated in the same way as the Chapel of St. Joseph of Arimathea at Glastonbury; and a larger new church erected and added at the east end by the Normans, in a way similar to that in which that great Abbey Church was

of Edward the Confessor; and entirely destroyed by Caradoc ap Griffith ap Rhydderch, lord of Caerleon, in the reign of William the Conqueror, who gave the Church of St. Gunleus to Gloucester Abbey, the year uncertain, but the gift was confirmed by King Stephen in 1138. The church was, no doubt, rebuilt by the monks of Gloucester, who appropriated the great tithes, and placed here a vicar, who was occasionally assisted by one or two monks sent from Gloucester for recreation or change of air, as appears by a very curious document in the possession of the late Sir Thomas Phillips of Middle Hill, unfortunately imperfect.

"In the *Gloucester Cartulary* is the following entry:—

"*De Novo Burgo. Dominus Willelmus Junior Rex apud Gloucestriam, morbo gravi vexatus, dedit DEO et Ecclesiæ Sancti Petri Gloucestriæ Ecclesiam Sancti Gundeley de Novo Burgo cum xv hidis.*

"*Robertus filius Omeri dedit Ecclesiæ Sancti Gundeley de Novo Burgo decimam molendini sui de Ebboth. Milo filius suus confirmavit.*

"*Morganus filius Morgani dedit quadraginta acras terræ ecclesiæ de Novo Burgo in Mora de Goldeclyve tempore Serlonis Abbatis.*

"*Ecclesia Sancti Gundeley de Novo Burgo in curia domini Theobaldi Cantuariensis Archiepiscopi monachis Gloucestriæ adjudicata est et postea Willelmi Comitis Gloucestriæ confirmatione donata tempore Hamelini Abbatis.*"

added to the east end of the earlier and highly venerated Chapel of St. Joseph ; and thus the small Church of St. Woollos has, in consequence of the veneration in which it was originally held, been preserved to the present day ; probably, in the first place, as a narthex or porch of entrance to the larger church which was added to the east end of it by making the entrance where the apse or chancel-arch was, and where the fine Norman archway now is. This is, I think, evident, and proved from the fact that the Norman archway (of which we give an illustration engraved by Mr. Worthington G. Smith from a photograph taken by Mr. W. H. Banks) has never been an outer doorway. It is too wide for a door, and there are no marks of there ever having been hinges in the wall, no hole for a large sliding bar to fasten the door (if there ever had been one), and the stones of the mouldings, columns, and capitals, can never have been exposed to the outer air as they are not in the least weathered.

I can, therefore, come to no other conclusion but that St. Mary's Chapel is on the site of the church which St. Woollos built on the top of the hill, and is the oldest part of the structure, though probably repaired and enlarged at various times ; and that the other buildings have been added on *down the hill* at the east end, and the tower added on at the west end at a later period. It is only of late years that this chapel has been opened and used as an entrance ; for the church was the last building in the town, there not having been a single house on the west of the church, and down to 1818 it was only used as a burial-place. In that year, however, much repair was done to the church, and I am told that the windows in St. Mary's Chapel, which were very small and narrow, were considerably enlarged, and the walls repaired ; but I can get no information as to their peculiar character.

I conclude, therefore, that this is the ancient church founded by St. Woollos, and that though the stones may have been renewed, it is, perhaps, the most ancient

place of worship in England. As a proof of its antiquity, it may be remarked that the side-walls are not parallel, and the junction of the new Norman wall with the previous one could be observed when the repairs were being made. Within there is some arcading of rude late work, but nothing to fix a date.



This archway is very remarkable from the fact that though the mouldings of the arch are Norman, and very fine, the detached columns which support them are Roman, or were very probably copied, if not actu-

ally brought from, some Roman remains at Caerleon. This is shown by the fact that the capitals are debased Corinthian or composite. At the top of the shaft is the Roman apophysis ; and the shaft, which is too large for Norman, enlarges with the classical or Roman entasis. The lower apophysis has been cut off to shorten the column, the lower part of which rests on a double Attic torus, and that on a plinth.

In the New Series of the *Archæologia Cambrensis* (1851), Mr. Freeman has written a long account and description of this arch, and he there remarks on its inexplicable peculiarities. Only two sides of each capital are seen (they being square, and standing in an angle), and they look as if the large, coarse leaves had been cut away to introduce some religious subjects. On one side there seems to be a representation of the Creation and the Trinity, the creating Father being represented by an open hand, the impersonation of the Son by a human face, the Holy Ghost by a dove, beneath which is an orb to represent the Spirit of God moving on the face of the waters. On the adjoining side is shown the fall of man, by the expulsion from Paradise by a rude figure of a person with a sword driving away a man. On the other capital are shown figures holding up the arms as if in torments ; and on the fourth side a figure holding a palm-branch, ascending, and conducted by the Dove over the globe.

Mr. Freeman seems to fancy the building to have been a western Lady Chapel ; but I can hardly think that a Lady Chapel would have been tacked on to a larger church, especially of such rude construction, and so become simply a passage to the larger church. There does not appear to have been any bell-tower to the Norman church ; but there may have been a bell-cot at the west end of the gable of what I call St. Woollos' original church.

This Norman arch is now closed by a wooden door, and made the principal entrance into the church. It leads down by two steps into one of the most perfect

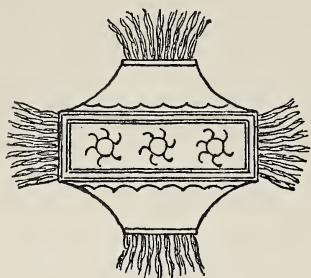


and beautiful Norman naves to be seen. The Church of St. Woollos was at a very early period given to the Abbey of Gloucester, and the Norman nave was most probably built by the abbot and monks; but it may have been built by Robert Earl of Gloucester, natural son of Henry I, and frequently called Robert Consul. He married Mabel, daughter and heiress of Robert Fitz-Hamon, the original conqueror of the district of Wentloog; by which marriage he became possessed of the country, and lord of Wentloog.

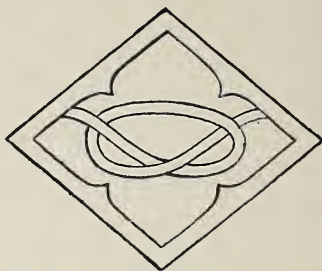
It consists of an arcade of five arches with clerestory quite perfect, and the corbels now remaining in the aisle and the clerestory windows above them show that there were originally lean-to aisles. At the east end must have been the high altar; but that wall has been cut through to lengthen the church, in the Decorated period, as portions of arches show. A Decorated chapel, probably a Lady chapel, which now forms the chancel, was added; but the great east wall was not cut through for an arch, but only an opening about 15 feet high made; the wall above resting on a horizontal bresumner-beam, having above it a singing-gallery approached by a turret-staircase. It was when the church was restored, in 1852, that this wall was cut through, and a chancel-arch formed. The chancel, as already stated, was originally Decorated; but had a poor, debased Perpendicular window at the east end. The walls and windows were defective, and it was necessary to rebuild them. The chancel is, therefore, nearly all new; but the tracery of the side-windows was carefully copied, and shows the style; a new Decorated east window inserted; and the whole church was newly roofed, the old ceiling having been rough lath and plaster.

In 1403 Wentloog and Newport were ravaged by Owen Glyndwr, and the Castle, town, and church were burnt. Early, however, in the century it was repaired, and new aisles erected, with the beautiful, large, Perpendicular windows which now exist, and they are beautiful examples of the work. By whom I cannot

say; but in the small lights of the tracery there existed, in coloured glass, the badge and knots of the Stafford family, Henry Stafford, second Duke of Buckingham being lord of Wentllwch and Newport at that time.



Stafford Badge.



Knot.

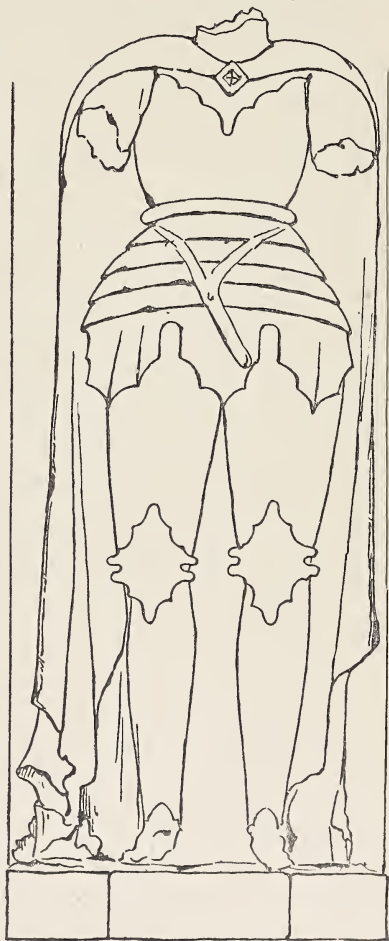
The lower story of the tower was then added to the west end of St. Woollos, or, as it was called, St. Mary's Chapel. The tower was then only built up one story, as the architecture of the large window shows.

In the latter part of the fifteenth century Henry VII reversed the attainder of Henry Stafford, Duke of Buckingham, who had been beheaded. Henry VIII granted the lordship of Wentloog to his widow, Katharine. She married Jasper Tudor, Duke of Bedford, and he, in right of his wife, became Lord Marcher of Wentloog. He seems to have had a fancy for church building, for he built the great tower at Llandaff Cathedral which goes by his name, and I have strong reason for considering the completion of the tower of St. Woollos to have been his work, and that the statue upon it is his statue. It is a very rare thing to have a statue of an individual on a church tower. There is one at Shrewsbury. The tower is of three stories, with angular buttresses at each corner, having two sets-off in each story; and the buttresses continue up to the top of the battlements, and form a square bed on the top, as if it had been intended for a small pinnacle. The doorway and window in the lower story correspond in every particular with the large Perpendicular window of the aisles erected in the early part of the fifteenth century;

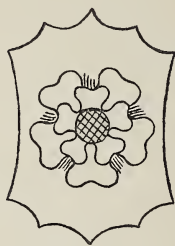
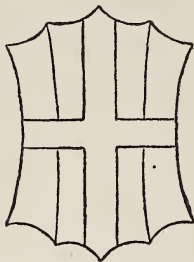
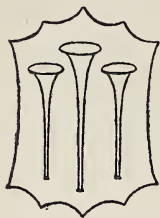
but the windows in the two upper stories are small, square-headed, two-light windows of the latter end of the century; and there is also a perceptible difference in the masonry. In the middle story is a small, single-light window above the two-light, and close below the stringcourse which divides the stories.

Just above this window is a round bracket on which stands a statue of a figure in armour, beneath a canopy, which is in front of the upper windows. This figure is in the armour of the latter part of the fifteenth century, and time of Henry VII, and the figure wears a mantle fastened over the breast in a clasp or morse. The head, however, is wanting: it is said to have been torn down at the time of the civil war by the followers of Cromwell.

In the centre of the upper stringcourse, below the battlements, is a shield of arms, viz., three trumpets, or clarions in pale. They are clearly and distinctly trumpets. This is on the west side. On the north side of the tower is a similar shield bearing the cross of St. George; and on the south side is a similar shield bearing the large double Tudor rose, one rose on another. I am strongly inclined to consider this to be a statue of Jasper Tudor, Duke of Bedford, and uncle to Henry VII. The wearing a mantle indicates him to



be a Knight of the Garter; the arms of St. George's cross borne by the Knight of the Garter on the mantles, and the other shield bearing the royal Tudor badge, the double rose, the red superimposed on the white. None but a royal personage would have borne or put up that badge.



Now for the arms of the three trumpets. I can find no such coat, and can only imagine that they may have been chosen for a compliment or memorial to Robert Earl of Gloucester, frequently called Robert Consul, who was the first Lord Marcher of Wentllwch by marrying the heiress of Robert Fitz-Hamon, and in whose time the Norman church was built. His arms are called three rests, organs, clarions, or other things, which no heralds seem to understand. The word clarion is always understood to mean a trumpet, except in the parlance of heralds. What these trumpets may signify I should be glad to learn, but have never met with any one who can tell.

#### MONUMENTS.

There are a few ancient monuments in the church, but they have in past times been sadly mutilated; probably, in the first instance, in the time of the civil wars of the Commonwealth, and subsequently neglected because no one knew to whom they belonged, or cared to inquire. The oldest is a figure of a cross-legged knight with long heater-shield in sandstone, sadly mutilated. There is, however, a small, single flower of foliage, which together with the armour and position



exactly correspond with the monument in Salisbury Cathedral, erected to William Longspée, Earl of Salisbury, which fixes its date to be about 1226 ; and that enables me to identify him with William de Berkerolles, grandson of Roger de Berkerolles. The latter was one of the Norman knights who aided Robert Fitz-Hamon in the conquest of Glamorgan, received the grant of the manor, and built the Castle of Rogerstone, near Newport, to which he gave his name. There is a female figure of the same date, which may have been his wife. Roger de Berkerolles helped to form and endow the parish of Bassaleg.

There are also the mutilated remains of an alabaster monument which once existed in the church, to the memory of Sir John Morgan of Tredegar, Knight of the Holy Sepulchre, who died in 1491 ; and his wife, who was the daughter and heiress of David Matthew of Llandaff. These are sadly mutilated, some of the alabaster having been used in bygone days for burning into plaster. An angel, however, bearing a shield of arms, remained among the fragments, which enabled me to identify the person represented. The figure is in armour, and wears a collar of SS, to which is appended a small Maltese cross. He is also said to have been a Knight of Rhodes, and to have gone on a pilgrimage to the Holy Land, and made an offering to the Sepulchre.<sup>1</sup>

There is also another monument, of the body of a man lying beneath a canopy, with various coats of arms sculptured on the stone, which proves it to have been the tomb of Sir Walter Herbert of St. Julian's, of the time of Queen Elizabeth.

C. O. S. MORGAN.

<sup>1</sup> See *Arch. Camb.*, Series V, vol. i, p. 40, for a poem in his honour by Gwilym Tew.

CAERLEON, MONMOUTHSHIRE.<sup>1</sup>

THIS old city is greatly honoured by your presence. Deserted almost for ages, your visit here to-day brings back to one's mind some of its former glories, when it could boast of its seat of learning, its archbishop's see, and of it being the home of chivalrous deeds. The memory of these yet lingers, and inspires, as of yore, noble thoughts which have but recently found expression in some of the sweetest poetry of the present age.

Long before the Roman came, ere the universal conqueror set foot upon the soil of Britain, *Caerwysk* (for that was its old British name) was a place of some importance, and was said to have been built by *Belinus* after he and his brother *Brennus* had invaded Gaul, Italy, and Germany. Then *Belinus* returned to Britain, where, when he came, he repaired old and decayed cities, and also built a new one on the river *Usk*, near to *Severn*, called *Caerusk*; and afterwards the "City of the Legion", because in the time of *Claudius Cæsar* divers Roman legions were there billeted and lodged,—now called *Caerleon*. He also built a harbour or small haven for ships to ride in, in *Troynovant*, in the summit at top whereof stood a vessel of brass, in which, after his death, his burnt ashes were inclosed, which still retains the name of *Billingsgate*.

*Caerleon*, then, may be said to date from about B.C. 300. Whilst an old British city it must have grown into some importance, for when the Romans came it was presided over by an *Arch-Flamen*, of which there were three in Britain; the sees of these *Arch-Flamen* being three of the most noble cities in Britain, which were *London*, *Everwick*, and the "City of Legions", on the river *Usk*, in the county of *Monmouth*; which "is a

<sup>1</sup> Read on the visit of the Association, August 25, 1885.

place delicious, and passing in riches all other cities", as we are told by an old French writer. And it was here Caractacus held his court some two or three centuries before King Arthur's time.

During the Roman occupancy of Britain its importance was increased. It became the headquarters of the second legion of Augustus, with Vespasian at their head, and Roman civilisation became engrafted on the old British city; and when Giraldus came to it, between seven hundred and eight hundred years after the Romans had left, he described it by saying "it was of undoubted antiquity, and handsomely built of brick. Many vestiges of its former splendour may yet be seen; immense palaces ornamented with gilded roofs, in imitation of Roman magnificence; a tower of prodigious size; remarkable hot baths; relics of temples and theatres, enclosed within fine walls, parts of which remain standing. You will find on all sides, both within and without the circuit of the walls, subterranean vaults and aqueducts; and what I think most worthy of notice, stoves constructed with wonderful art to transmit the heat insensibly through narrow tubes."

This old city is intimately associated with the introduction of Christianity into the island. It was under Vespasian's fostering care, the lieutenant-general of the second legion, that St. Joseph of Arimathea and his companions came to Britain; and it was through his entreaty with the then King and Queen of Britain, Arviragus and Genissa, those favours and freedoms which by our histories he enjoyed at Glastonbury, were bestowed upon him; for thus speaking of Vespasian, John Harding says,—

"With whom Joseph, full holy and wise,  
Of Arimathea, with his followers fourteen,  
Into this land came, and gave content;  
For whom so then Vespasian pray'd the King,  
The Queen also, to him to be good Lord  
And good Lady, which they granted in all things.  
When Vespasian returned to Rome, home again,  
The King indued Joseph in Meatrine."

If, as some authors state, St. Peter went to Britain, and there made a long stay, the probability is that he came here. In this city, saith a French author, King Lucius was born, and the old school founded by him brought forth many noble martyrs. St. Amphibalus, who converted St. Alban, was born and bred and instructed in learning, and was living here probably when the Diocletian persecution began, when St. Julian and St. Aaron were martyred ; and this before St. Amphibalus fled from Caerleon, and was entertained by St. Alban.

On the south-west, the first Christian martyrs that ever suffered in Britain, SS. Julian and Aaron, have consecrated the spot, and the name of St. Julian still points out the place of their martyrdom. St. Gildas describes them as "*summa magnanimitate in acie Christi præstantes*". They were greatly honoured by the Christians of that time with churches dedicated to them, pilgrimages to the place of martyrdom, and both here and in other places honoured, invoked, and prayed unto fervently upon the ceasing of the persecution.

Of these churches there are no traces left ; indeed, with the exception of the Roman wall at its south-east angle, the amphitheatre, the base of the Giant's Tower, and the contents of the Museum, there is little beyond history and tradition to tell us of the former magnificence of Caerleon.

After the Romans had left, it became the metropolitan see of St. Dubritius and St. David ; and there is still hovering about the old city a halo of romance, especially within these walls, as being the very spot where King Arthur held his court, and where he kept the Feast of Whitsuntide. It was here he was crowned, and here yet remains the base of the gigantic tower which was without the Palace, and into which the old writers tell us King Arthur and his knights withdrew to discuss the matter of paying more tribute to Rome, concerning which ambassadors had arrived whilst the festivities of the coronation were going on. Around



the mound upon which the gigantic tower Giraldus speaks of stood, there was a moat. The base of one of the towers which supported the drawbridge may yet be seen ; and nearly forty years ago a large building was discovered, described by Mr. Lee as a Roman villa, the lower part of some columns from which are placed near the walk as you ascend the mound. Proceeding towards the top you will observe the place where

“ Arthur had the jousts  
Down in the flat field by the shore of Usk  
Holden. The gilded parapets were crowned  
With faces, and the great tower filled with eyes  
Up to the summit, and the trumpets blew.”

This was probably the spot, also, where, as Lord Tredegar told us on Monday, the races were held in the Roman times. When you arrive at the top you will observe the same kind of flag King Arthur used as his banner in 516, at the battle of Mount Badon, as Bede, Nennius, and Henry of Huntingdon, all allude to. The *Annales Cambriæ* say thus, “*Bellum Badonis in quo Arthur portavit crucem Domini Nostri Iesu Christi : tribus diebus et tribus noctibus humeros suos, et Brittones victores fuerunt*”; and ever after assumed this ensign for his arms instead of the dragon which he had borne before.

You will observe with especial interest also, towards the north-east, a church now called Llanhinnoek, the place where Taliesin “of the radiant brow”, the chief of the Bards, erected a church, and dedicated it to the name of his father, St. Henwg, who went to Rome on a mission to Constantine the Blessed, requesting he would send St. Germanus and St. Lupus to Britain to strengthen the faith, and renew baptism there. The large stones you will see are the only relics of the gigantic tower. “*Sic transit gloria mundi.*” The tradition is, that this tower was so high that from its top you could see the Bristol Channel over the Christchurch Hills ; and in the *Enid* Tennyson says :

“ Now thrice that morning Guinevere had climb’d  
The Giant Tower, from whose high crest, they say,

Men saw the goodly hills of Somerset,  
 And white sails flying on the yellow sea ;  
 But not to goodly hill or yellow sea  
 Look'd the fair Queen, but up the Vale of Usk,  
 By the flat meadow, till she saw them come,  
 And then descending, met them at the gates ;  
 Embraced her with all welcome as a friend,  
 And did her honour as the Prince's bride,  
 And clothed her for her bridal like the sun.  
 And all that week was old Caerleon gay,  
 For by the hands of Dubric, the high Saint,  
 They twain were wedded with all ceremony."

After the sixth century all we learn of Caerleon is that the Danes occasionally plundered the town, and ravaged the district, that in 958 and 962 King Edgar visited it, that he arranged the disputes between Morgan and Owen ap Howel Dda, and got as a tribute from Morgan one hundred cows annually. What with the attacks of the Saxons, the Danes, and the continual quarrels with the lords of Caerleon and the Princes of South Wales, it must have been a place of almost constant warfare. In 976 the Danes entirely destroyed the city, and it was no better after the Normans came. Sometimes held by them, and then retaken again, at last, in 1217, William Marshall the elder got possession of the Castle. In 1231, however, Llewelyn attacked it, and after much fighting destroyed the garrison, and burnt the Castle to the ground.

ROBT. F. WOOLLETT.

Newport, August 26th, 1885.



CAERLEON SEAL.

CAERLEON ON USK.<sup>1</sup>

It is not often that antiquaries in these days have an opportunity of getting so interesting an insight into the works and ways and old memorials of the Romans in Britain as may be enjoyed at the famous Isca Silurum. It is in the Roman associations of this ancient station of the second Augustan legion, who were in barracks here for years, and in the evidence of this occupation, which is afforded by coins of the late Roman emperors, by tessellated pavements and Samian ware ; by objects in bronze and iron, glass, enamel, bone, and ivory, intended for ornament or use ; and especially in memorial tablets, commemorative, votive, and sepulchral, that the interest of Caerleon chiefly consists ; and every one interested in such things cannot do better than study at Caerleon the refinement and civilisation of the lives of the Romans in Britain.

The Via Julia, which ran from Caerleon, through Caerwent, to Chepstow or Caldecot, to cross the Channel, may still be traced in the neighbourhood ; and along its route, after the Roman fashion, have been discovered tokens of ancient sepulture, suggesting the exact fitness of the epigraphic adjuration, "Siste, viator." The immediate neighbourhood, which in Roman and later times must have been richly wooded, and is described as having been a very bower of trees, has fortunately escaped the invasion of the iron trade ; and in tracing the old walls, whose mortar is still binding, through the cementing property of its pounded brick element, the visitor roams over the greenest of meadows.

<sup>1</sup> We have much pleasure in reprinting here, with the kind permission of the Editor, Mr. W. F. Pollock, an article which appeared in *The Saturday Review* of 4th December 1875, written by our late valued member, the Rev. James Davies of Moor Court.

The chief points of interest are in private grounds or in the excellent local Museum; but the modern occupants of Caerleon are the very reverse of churlish as regards access to their old memorials; and from Mr. J. E. Lee, the owner of the Priory, and author of that very thorough monograph (now out of print), entitled *Isca Silurum*, down to the cottage-dweller who has a brick with a Roman stamp upon it in his coal-yard, all evince a worthy pride in facilitating and rendering pleasant the visits of the curious. A hasty or indolent visitor will, perhaps, find it enough to spend two or three hours in the Museum, where local pride and energy have collected many curious mementoes of our Roman conquerors and civilisers; but it needs no great effort of pedestrianism to reach the hamlet of Bulmore, little more than a mile from Caerleon, on the Caerwent road, where have been found a large number of sepulchral stones. The Castle grounds, where a Roman villa with a series of baths, flues, and drains, was laid open, are within the walls and precincts; and the amphitheatre is just without the walls, in a field to the left of the Broadway, still telling its history and original use with sufficient clearness, even if we ignore the discovery there of numbers of small tesserae which, Mr. King thinks, cannot have formed part of a tessellated pavement, as such a work would have succumbed to the severity of British winters; and the very curious collateral testimony of the name of a field next adjacent, and immediately opposite, the "Bear-House Field"; a name surely significant of its having been the place appropriated to the animals destined for the sports of the amphitheatre.

But the concentrated interest of Caerleon is in the Museum, and in it the inscriptions claim foremost notice. Amongst them are seeming anomalies, such as the rude, conventional palm-branch, bespeaking a Christian Roman, on a stone where the first letters are D.M. (*Diis manibus*); and such barbarisms of stone-cutting as *vixsit* and *vicsit*, for *vixit*. But as regards



the first, many parallels in the epigraphy of the Catacombs testify to the survival of the pagan formula for several Christian centuries; and as to the second, no one acquainted with Britanno-Roman inscriptions will credit the engravers with having been purists as to orthography. Amongst the minor curiosities of the sepulchral stone class is the record of the age of a veteran, Julius Valens, who *centum annis vixit*; and the problem of another inscription from the wall of the ruined bath-house near Caerleon, which was a puzzle to antiquaries for years, was solved in the space of a few weeks coincidentally by Mr. Roach Smith, Mr. Franks, and Dr. McCaul, who each and all hit upon the truth by simply turning the inscription round. There stood the centurial mark, followed by C. Julii Cæciniani; the double *i* being used for *e*, as is common in Roman inscriptions.

But there are other inscriptions in this Museum which have supplied greater *cruces* for scholars, and led to a talent for conjecture which has borne its best fruit in the fields where it was least to be expected. Mr. Lee, the author of the excellent illustrated Catalogue, was a geologist before he took to the study of Roman remains; but thirty years' residence in this old Roman town has naturally given a new direction to his studies. Among other things he has interpreted a couple of inscriptions which are among the most curious in the Iscan repertory. The first of these is a stone found with an inscription, in excellent preservation, at the foot of the Castle mound. The letters on it import, with but few abbreviations, and no difficulties of legibility, that

IMPERATORES VALERIANVS ET GALLIENVS AVGVSTI ET  
VALERIANVS NOBILISSIMVS CAESAR COHORTIS SEPTIMAE  
CENTVRIAS A SOLO RESTITVERVNT PER DESTICIVM  
IVBAM VIRVM CLARISSIMVM LEGATVM  
AVGVSTORVM PROPRAETOREM ET VITVLASIVM  
LAETINIANVM LEGATVM LEGIONIS SECVNDAE  
AVGVSTAE CVRANTE DOMITIO POTENTINO  
PRAEFECTO LEGIONIS EIVSDEM

It will be seen here that the stone commemorates some restoration or rebuilding, and that the puzzle, the solution of which ought to indicate the word referred to, is the word *centurias*. Mr. Lee was the first to divine that *centurias* here stands for the century's quarters; and though his friend, Mr. King, could find no authority for such a use of the word, both he and Dr. Hübner of Berlin regard it as the only interpretation which gives sense to the inscription. It records the restoration of the barracks of the seventh cohort. But what is still more interesting is the corroboration adduced by Dr. McCaul of Trinity College, Toronto (the author of a work on Roman epigraphy as found in the Catacombs), in the second oration of Cicero, *De Lege Agraria*, in the thirteenth chapter of which it is said of Rullus, "Deinde ornat apparitoribus, scribis librariis, proconibus, architectis, præterea mulis, tabernaculis, *centuriis*, supellectili." There the italicised word was such a puzzle to commentators that one of them (Turnebus) rang a prosaic change on *tabernaculis*, and proposed to read *tentoriis*, and Mr. George Long honestly gave it up. "There is no meaning", is his note, "in this word." But take Mr. Lee's sense of *centurias* in the inscription, and apply it here with an eye to the immediate context, and a regard to the gist of the oration in question, and we think the sense takes rank as authorised, and deserves a place in Latin dictionaries.

Another inscription, much more defaced unfortunately, and surmounted by two now very imperfect figures, has furnished food for much more conjecture. It runs somehow thus: "Fortunæ et Bono Evento Cornelius Castus et Julius Belisimnus conjuges pos" . . r . . Mr. King said that when he first saw this stone, the figures were less defaced than they were afterwards. Both seemed to be males, and the right hand figure had a patera in his hand, as if sacrificing. His idea is that this tablet is erected by the two persons named to their patrons, Fortune and Good Luck, on taking possession of their allotments; and an authority at

Cambridge interprets *conjuges*, which is the difficulty here, in the sense of *contubernales*, intimate friends and companions: or, as another critic puts it, "like sworn brethren of the middle ages".

We agree with Mr. Albert Way and Dr. Hübner in discrediting here this sense of *conjuges*. Mr. Lee notes that though there is no sign of the conjunction *que* after *conjuges* (which would associate the wives in their husband's dedicatory memorial), there is a chisel-mark of some abbreviation, which may be one of the *sigla* for *que*.

Another theory of two competent antiquaries is noticeable for its rashness. They take it as a sepulchral memorial by the widows to Castus and Belisimnus, and refer to another Caerleon inscription to show that the names of the deceased were often put in the nominative case. But then these divinities, Fortuna and Bonus Eventus, stand at the head of the tablet, and, as Mr. Lee with some humour objects, "the difficulty of this interpretation is one which probably did not occur to these learned antiquaries. I never can believe that they would willingly have libelled the two Roman-British ladies by supposing them to have erected a monument to Fortune and Good Luck on the death of their husbands."

Here, as in other difficulties, the *deus ex machinâ* from Toronto comes in not unhelpfully. Dr. McCaul objects to the admission of *que* after *conjuges*, but divining *vs* in the final letters of the broken word now read *Belisimnus*, takes them to stand for *votum susciperunt*, and the whole to mean that the two men vowed a tablet to their deities, and that their widows piously fulfilled their vow.

In another conjectural reading of an inscription to the memory of Julia Veneria, we cannot think Dr. McCaul equally successful. Instead of reading the last words of the Bulmore inscription (F MONIME FC) as "Filius monimentum faciendum curavit", he changes the abbreviated words into *matri optimæ*,—a guess for

which an inspection of the stone and its lettering affords no warranty.

We cannot here notice the curious "Saltienus" or "Salienus" inscription, and the light thrown on it by an altar found in Caerleon churchyard;<sup>1</sup> and we reluctantly pass over several other discoveries due to well applied and sagacious comparison and epigraphic skill; but we must not turn our backs on Caerleon without a glance at the well arranged curiosities which add a scarcely secondary interest to the treasures it has afforded in the way of inscriptions.

A cinerary urn of red ware, and half full of burnt bones, curiously illustrates at the same time an exception to the rule of not cremating infants, and the custom of interring them within the walls, beneath the eaves or *suggrundæ* or *subgrundia*.

In unglazed pottery is a noteworthy jar or vessel with a *septum*, to contain two condiments in the same vessel unmixed; and amongst lamps and implements classified therewith is a curious, fictile shape, which turns out to be a lamp-mould; which is the more remarkable as such moulds are most rare in Britain.

Amidst the glass objects will be found a marvelously early specimen of the lately rediscovered "pillar-moulding", which might convince the amazed patentees of the modern pattern that there is nothing new under the sun; and the beautiful enamels (especially fig. 14,

<sup>1</sup> The inscriptions referred to are read as follows (*Isca Silurum*, p. 8):—

*On the Altar.*

SALVTI REGINAE PVBLIVS SALLIENVS PVBLI FILIVS  
MAECIA ET THAIAMVS HADRIANVS PRAEFECTVS  
LEGIONIS SECVNDÆ AVGVSTAE CVM FILIIS SVIS  
AMPEIANO ET LVCILIANO DONO DEDERVNT

*On the Votive Tablet.*

PRO SALVTE AVGVSTORVM NOSTROVM SEVERI  
ET ANTONINI ET GETAE CAESARIS PVBLIVS SALTIEIVS  
PVBLI FILIVS MAECIA ET THALAMVS HADRIANVS  
PRAEFECTVS LEGIONIS SECVNDÆ AVGVSTAE CVM AMPEIANO  
ET LVCILIANO



*Isca Silurum*) would repay the inspection of ingenious enamellers of the present day for finish and elegance.

The bronze bell discovered near the bath in the Roman villa is brought to the notice of classical scholars by Mr. King, in connection with Martial's line (*Ep.* xiv, 163, 1), "*Redde pilam : sonat æs thermarum*".

Here, too, are the *styli* used for writing on waxen tablets; the *ligulæ*, which are ladles, spoons, or skimmers; and a variety of rings, bosses, and *fibulæ*.

One of the quaintest of all these curiosities is a foot-rule in bronze, unique among Roman antiquities in Britain. There is a stay at the back, turning on a pivot, with two notches on the edge to receive two studs on the opposite limb, so as to render the rule stiff, and prevent its closing when extended for use. A similar bronze *regula* has been found in a mason's shop at Pompeii.

Of the tessellated pavements the most striking is one with a labyrinthine pattern, removed to the Museum from Caerwent. It does not strike us as so beautiful as the pavements at Lydney, which is within a score of miles; and where, if we remember right, the name of Senicianus crops up, as here also, in an inscription.

Amongst building ornaments were a number of ornamental substitutes for a parapet, about a tile's breadth apart, with a ridge-tile fastened to them behind at right angles. Similar specimens are also to be seen in the Museum at Chester. These ornaments are technically called *ante-fixæ*, and are well exemplified at Caerleon. We have heard it said (and it was certainly our own impression) that the word is a stranger to Latin-English lexicons; but we are glad to do Dr. Smith's most useful dictionaries the justice of stating that the word is there satisfactorily explained as "the little ornaments affixed to the cornice of an entablature", and that Livy (xxxiv, 4) is correctly cited as an authority for its usage.

Such is but a slight and hasty survey of the many Roman relics stored up at Caerleon; an invaluable re-

pertory which all young scholars who desire to add life and reality to their classical reading will find worth a visit, especially if they can couple with it Caerwent and the remains (if they can take them in the same route) of Lydney and Cirencester.

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## MONTGOMERYSHIRE DOCUMENT.—II.

THE occasion and the terms of the alliance made between Griffin ap Wenwynwyn, lord of Powys, and Llewelyn ap Griffith, Prince of Wales, of which this record treats, are given in an article by Canon Bridgeman on "The Princes of Upper Powys", which appeared first in *Collectanea Archaeologica* (1862), and was reprinted in the first volume of the *Montgomeryshire Collections* (pp. 1-194).

It appears that whilst the Lord Griffin was in alliance with the English, the Prince Llewelyn, with others, had in 1256 entered his territories, and subdued the whole, except the Castle of Trallwng (or Pool), a part of the Vale of Severn, and a little of Caereinion ; and again, in 1259, he had driven the Lord Griffin from his territory.<sup>1</sup> Irritated by an adverse verdict, in which some lands in Gorddwr, which the Lord Griffin claimed for himself, were assigned to Corbet of Cause, and anxious to recover his lost territory, Griffin broke off from the English alliance, and entered into an alliance offensive and defensive with Prince Llewelyn, in the form recorded below.

On comparing this copy with that printed in *The Montgomeryshire Collections* (vol. i, pp. 117-119) from the Hengwrt MS. No. 119, we find that they not only supply each other's defects, but also represent the two copies retained respectively by the two parties of the

<sup>1</sup> *Mont. Coll.*, i, 29.

covenant ; for in the last clause of the one here given we read, “*In cujus rei testimonium huic parti scripturæ remanenti penes dominum Griffinum Dominus Lewelinus sigillum suum fecit apponi, una cum sigillis dictorum Episcoporum et Abbatum : parti vero remanenti penes Dominum Lewelinum, sigillo domini Lewelini, sigillum Domini Griffini cum ceteris predictis sigillis est appensum*” ; so that we have here the Lord Griffin’s copy. In the Hengwrt MS., on the other hand, we have the Prince’s copy : “*Huic parti scripturæ remanenti penes dictum Lewelinum*”.

The unknown “Esconn” of the Hengwrt MS., where the concord was signed, is here shown to have been “Ystumanner”, a commote in Merioneth ; the chief place in which was Castell y Bere, built (according to Robert Vaughan) by Gruffydd ap Cynan, and now probably in the hands of Llewelyn, who had also a royal residence within a few miles distance, at Talybont, near Towyn.

The witnesses to the homage of the Lord Griffin are many of them identical with those whose names occur in the covenant made in A.D. 1260 between the Prince and the Bishop of Bangor.<sup>1</sup> But we have here not only an *Abbot* of Pool (Strata Marcella), but also Cyfnerth ap Heylyn, *Prior* of Pool. Was this simply a *Prior Major* elected by the monks, or was there at this time another religious foundation (“de Pola”) besides the one at Strata Marcella ? There evidently existed one before it. Did it survive side by side with it ; and if so, for how long ?

“Llanwyddelan” here takes the place of “Llanwydelas” (Llanidloes),<sup>2</sup> and is evidently the correct reading, from its situation between the Rhiew and the lost name of Clegir.

“Kiminauc”, “Kyminant”, “Akeymynardo”, “Akeyminand”,<sup>3</sup> is difficult to identify ; but as it was a limit that should distinguish between the over-lordship of Gwynedd and the independent lordship of Powys,—so

<sup>1</sup> *Suprà*, p. 228.

<sup>2</sup> *Mont. Coll.*, i, 30.

<sup>3</sup> *Ibid.*, i, 30, 118.

that acquisitions "*below* it, towards Salop", should remain to Griffin, while those *above* it were to be in the dominion of the Prince,—I would look for it somewhere on the Shropshire borders; and I am disposed to identify it with Trefnant, one of the vills in dispute between the Lord Griffin and Thomas Corbet of Caus. If Griffin could recover it from the Marcher, he should retain it for himself, and welcome.

The readings within brackets, given below, represent the Hengwrt version.

D. R. T.

Fo. ccclvj.

T'ra p' q'm D'n's Griffinus fecit homagium.—ad p'petuam rei memoriam geste facta est hec f'nal' concordia Anno d'ni m<sup>o</sup>cc<sup>o</sup> lxiij<sup>o</sup> in vigilia Beate Lucye v'ginis apud ystmuanneyn int' Dominu' Lewelinu' fil' G. p'ncipem Wallie ex una p'te et Dominu' Griffinu' fil' Gwenwynwyn ex alt'a videlicet q'd d'c's Dominus Gryffinus spontanea voluntate sua fecit homagium p' se et heredibus suis et tactis sacrosanctis juravit fidelitatem d'c'o Domino Lewelino et heredibus suis [coram] venerabili patre d'no Ric'o Ep'o Bangor' Dominis Abbatibus de Aberconewy et de Pola f're

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Folio ccclvi.<sup>1</sup>

The Lord Griffin renders homage.—As a perpetual memorial of the transaction, this final agreement was made in the year of Our Lord 1264,<sup>2</sup> on the Vigil of St. Lucy the Virgin, at Ystumanner,<sup>3</sup> between the Lord Llewelyn ap Gruffydd, Prince of Wales, on the one part, and the Lord Griffin ap Wenwynwyn on the other part, to wit: the said Lord Griffin of his own free will hath rendered homage for himself and his heirs, and on the Holy Gospels hath sworn fealty to the said Lord Llewelyn and his heirs, in the presence of the Venerable Father, the Lord Richard Bishop of Bangor;<sup>4</sup> the Lord Abbots of Aberconwy and Pool; Brother Ieuaf of the order of Friars Preachers;<sup>5</sup> Master

<sup>1</sup> Public Records, London.

<sup>2</sup> The year 1263 is given in the Hengwrt MS.

<sup>3</sup> "Ystumanner" or "Estimanner", a commote and rural deanery in the southernmost part of Merioneth, lying between Talybont and Cyfeiliog.

<sup>4</sup> Richard, Bishop, 1236-67.

<sup>5</sup> "I. Lector. Predic. Bangor.", *supra*, p. 228.



Jeuaf de ordine p'dicator' mag'ro Dauid Arch' Bangr' Addaf decano de Ardudwy Dauid fil' Will'i Offic' de Diffriaclewid Gronon Tudur Kynewreth fili' ydeneweth Iorwerth fil' Guigmian Aniani fil' Karaudauc Dauid fil' Amiany Kysnerth fil' Heylim Prior' de Pola Addaf fil' M'urith mag'ro yuone Griffino fil' Owen Anian fil' Ydnyved et multis aliis. Pro d'c'o autem homagio et fidelitate d'c'i G. d's L. concessit et restituit eidem G. omnes t'ras et possessiones suas videlicet Keulauc et Mauduy in t'minis suis Arwystly in t'minis suis et Cerinian et Mochnant vwchradir in t'minis suis Et wyrsoyd cum p'tinent' suis et t'minis totam t'ram int' Ryw et Helegr cum villa de Llanwyddelan D'c's vero G. et heredes sui d'c'as t'ras p' metas et divisas suas de d'c'o Domino L. et heredibus suis iure hereditar' tenebunt et in p'petuu' possidebunt. Si v'o contig'it q'd absit d'c'm G. amitt'e aliquam p'tem de t'is suis sup'd'c'is p' Gwerram d'c'o L. t'ras suas in integru' possidente Id'm L. d'c'o G. restaurabit de p'di'ta in t'ris ad p'uisionem subscripto' viro' videl' ven'abilu' p'r'm de Bangor' et de s'c'o Assaph' E'por' de Aberconeway et de Pola

David, Archdeacon of Bangor; Adam, Dean of Ardudwy; David ap William, Official of Dyffryn Clwyd; Grono, Tudor, and Cynwrig, sons of Ednyfed; Iorwerth ap Gwrgenau, Anian ap Caradoc, David ap Anian, Cyfnerth ap Heylyn, Prior of Pool; Adam ap Meuric (?), Master Guion, Griffith ap Owen, Anian ap Ednyfed, and many others. In consideration of the said homage and fealty of the said Griffin, the said Llewelyn has granted and restored to the aforesaid Griffin all his lands and possessions; that is to say, Cyfeiliog and Mawddwy with their bounds, Arwystli with its bounds, and Caereinion and Mochnant-Uwch-Raiadr with their bounds, and Trawscoyd (?)<sup>1</sup> with its appurtenances and bounds; all the land between the Rhiew and the Clegir,<sup>2</sup> with the vill of Llanwyddelan.<sup>3</sup> The said Griffin and his heirs shall hold the said lands, by their metes and dimensions, of the said Lord Llewelyn and his heirs of hereditary right, and shall possess them in perpetuity. But if it happen (God forbid!) that the said Griffin shall lose any part of his aforesaid lands through war, the said Llewelyn, meanwhile retaining his lands in their entirety, shall make good the loss at the provision of the undermentioned, viz., the Venerable Fathers the Bishops of Bangor and St. Asaph, the Abbots of Aberconwy

<sup>1</sup> This may, from the context, represent Mechain-is-coed.

<sup>2</sup> "Hlegir" (Clegyr). This name is lost. Probably it is one of the streams south of Llanwyddelan village.

<sup>3</sup> This, and not Llanidloes, must be the right reading.

Abbatu' Prioris fr'um Predicator' de Bangor' fratris Jeuaf eiusdem ordinis fr'um Jeuaf Coch et Jorwerth fil' Cadugun de ordine fratrum minoru' de Lanmaes Gronon Tudur Kynwreth filior' ydeheweth Jorwerth fil' Grugunau Aniani fil' Karaudauc Daid fil' Will'i et Kysnerth fil' Heylin. Si vero contig'it aliquem uel aliquos p'nominator' viror' dece' u'l abe'e fiat d'c'a p'uisio p' eos qui sup'stites fuerint u'l p'sentes Si u'o contig'it dom' L. aliquam p'tem t'rar' suar' amitt'e p' Gwerram q'd absit sit in p'uisione d'c'or' viror' compensac'o vt'usq' p'tis dampno de p'd'c'a d'c'o G. p'ut melius pot'unt restaurar' si u'o adiutore d'o seped'c'o G. pot'it aliquas t'ras conquirere vltra metas suas A. kiminauc inferius u'sus Salop' Id'm G. et heredes sui optineant et godeant conquisitis A. Kyminant sup'ius d'c'o L. et heredib' suis remaneant conquisita si uero Gwerra u'l exe'citus d'c'i G. t'ram in vadat Gwerra u'l exe'citu d'c'm L. eod'm tempor' non molestante p'no'i'atus L. succurret d'no G. p' omnibus aliis suis impositis si maiorem habuerit necessitatem. Et si ita contig'it q'd absit q'd d'c's G. castrum suum de Pola p' Gwerram amiserit ad p'uisio-

and Pool, the Prior of the Friars Preachers of Bangor, Brother Ieuaf of the same order of Preachers, Ieuaf Coch, and Iorwerth ap Cadwgan of the order of Friars Minors of Llanfaes; Grono, Tudor, and Cynwrig, sons of Ednyfed; Iorwerth ap Gwrgenew, Anian ap Caradoc, David ap William, and Cyfnerth ap Heylin. And if it happen that any one or more of the aforementioned should be dead or absent, let the said provision be made by those who survive and be present. But if it happen that the Lord Llewelyn should lose any part of his lands through war (which God forbid!), then in the provision of the aforementioned men, let compensation be made for the loss of both parties, as they may both best be restored. But if with the aid of the Lord aforesaid, Griffin succeed in acquiring any lands beyond his boundaries from Kiminant<sup>1</sup> (?) downwards towards Shrewsbury, then Griffin and his heirs shall retain and enjoy their acquisitions; but from Kyminant upwards the acquisitions shall belong to Llewelyn and his heirs. But if war or any army invade the territory of the said Griffin, and neither the one nor the other molest the said Llewelyn at the time, the aforesaid Llewelyn shall come to the help of the said Griffin before all other of his subjects, if he have a greater need. And if it should happen (may it never be) that the said Griffin should lose his Castle of Pool through war,

<sup>4</sup> Probably Trefnant, on the boundary of the county, on the old road from Welsh Pool to Shrewsbury, and on the border of the territory in dispute between Griffin and Corbet of Canes.

nem sup' scriptor' viror' dict' L. assignabit eid'm G. aliud Cas-  
trum vbi possit res et familiam custodire secure donec castru'  
suum recup'au't. Omnes vero infeodari [infeodati?] per bone  
memorie p'ncipem Lewlinu v'l p' Daudid filiu' suu' aut p' ip'm  
G. h'eant t'ras suas et quiete possideant nisi in posterum deli-  
querint cont'a d'c'm G. vt m'ito debeant d'cis t'ris p'uari. De  
omnibus vero terris et possessionib' a d'no L. quibusc'uq' collatis  
in d'no d'c'i G. sit in voluntati ip'ius u'l ip'as t'ras auferre u'l  
concedere possidentibus, Dominus vero Madoc' fil' Gwenwynwyn  
conmotu' de Mauduy q' ad vix' in capite tenebit de d'c'o G. et  
heredibus suis. Si vero contig'it d'c'm G. accusari penes d'n'm  
L. sup' aliquo acto' L. non magnificabit d'c'am accusac'onem nisi  
manifeste possit p'bari. Si v' p'bata fu'it faciat condingnam  
emendam ad arbitrium p'd'e'or' viror' saluis sibi t'ris et possessi-  
onibus suis sine corporis sui incarceration'one et ostasis [hosta-  
gio?] du' modo satisfac'e pot'it et volu'it. Si u' accusac'o con-  
tra d'c'm G. p'po'ita ad plenu' p'bari no' pot'it d'c's L. animad-  
u'tet in accusatorem secund'm quantitatem delicti et in'urie  
vt'que d'no satisfaciendo. Nouo' v' d'no [Neuter vero domino-

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then, at the provision of the above written jurors, the said  
Llewelyn shall assign to Griffin another castle where he may  
safeguard his property and family until he shall recover his own  
castle. All those, however, who may have been enfeoffed by  
Prince Llewelyn of good memory, or David his son, or by Griffin  
himself, shall keep and quietly possess their lands, unless they  
shall have subsequently transgressed against the said Griffin, or  
be deservedly deprived of them. But concerning all the lands  
and possessions conferred by Llewelyn upon any persons within  
the lordship of Griffin, it should be at his (Griffin's) option  
either to take them away or confirm them to those in posses-  
sion; save that the Lord Madoc, son of Gwenwynwyn, shall hold  
the commote of Mawddwy *in capite* as long as he lives. And  
if it should happen that the said Griffin should be accused of  
any misdeed before the Prince, the said Prince shall not attach  
weight to such accusation unless it can be clearly proved; and  
if it be proved, then he shall make suitable amends on the ver-  
dict of the aforesaid jurors, but without loss of lands or pos-  
sessions, and without personal imprisonment or hostage, pro-  
vided he be able and willing to render satisfaction. And if the  
charge brought forward against the said Griffin cannot be fully  
proved, the said Llewelyn shall punish the accuser according to  
the extent of the crime and injury, to the satisfaction of both  
lords. Neither, however, of them shall receive or protect an

rum] L. G. receptabit vel defendet contra reliq'm delinquentem. Dictus v' G. cum toto [posse suo defendet] et succurret t'ris et possessionibus d'c'i L. vicinis et a d'c'o L. remotis quotiens nec'ce habuerint t'ra sua sine hostili incursu existente Homines vero d'c'ar' terrar' uice uersa [tenentur terris dicti] d'ni G. simili modo succurrer'. D'c's vero G. tenet' venire in exercitu' cu' d'no L. quociens ab eo fu'it requisitus nisi hostilis incursus sue t're tunc iminneat manifeste sc' ip' [uterque] v' d'co' domino' L. et G. fideli' adiunctum se tenebit Ita q'd sint vniu' Gwerre et vniu' pacis et nullis se confederabit alter sine al' Quicq' v'o heres [homines] de powys quamdiu fue'int in d'n'o d'c'i L. deliquerunt cont' dom' G. Id'm G. total'r eis condonauit et remisit. Ad plenam v' p'sc'ptor' fidem et securitatem suprad'c'i L. et G. supposu'unt se et heredes suos Jurisdicc'oni ven'abilium Patrum de Bango' et de sancto Assaph' Ep'or' necnon et de Aberconewey et de pola Abbatu qui p' temp'e fu'int ipsis in se d'c'am iurisdic'onem assum'tibus q'd possint coniunctim et diuisim p'mulgare sentenciam exco'icac'onis in p'sonas d'cor' L. et G. et heredum suor' et int'd'ci in t'ras eor'd'm

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offender against the other. The said Griffin, moreover, shall defend with all his power, and come to the support of, the territories and possessions of the said Llewelyn, whether near at hand or at a distance off, as often as may be necessary, provided his own territory is free from hostile invasion; and the men of the said territories are in their own turn bound in like manner to succour the territories of the said Llewelyn. The said Griffin, moreover, is bound to go into the field with the Lord Llewelyn as often as he shall be required by him, provided no hostile invasion be clearly threatening his land. Each of the two Lords also, Llewelyn and Griffin, bind themselves mutually and loyally to have but one war and one peace between them, and that neither of them, without the other, will ally himself with any third party. Whatever wrong the men of Powys, whilst in the dominion of the said Llewelyn, may have been guilty of against Griffin, the said Griffin has fully condoned and forgiven. In order to the full and true fulfilment of the aforewritten conditions, the aforesaid Llewelyn and Griffin have submitted themselves and their heirs to the jurisdiction of the Venerable Fathers, the Bishops of Bangor and St. Asaph, and of the Abbots of Aberconway and Pool, for the time being, taking on themselves the said jurisdiction, jointly and severally to pronounce sentence of excommunication upon the persons of the said Llewelyn and Griffith and their heirs, and of interdict on their



si cont' aliq' de dictis articulis venire p'sumpserint Renunci-  
ant et d'c'i L. et. G. p' se et heredibus suis om'i appellac'o'i im-  
pet'coni Cauellac'oni et omni remedio iur' Canonici u'l Ciuil  
cont' d'c'as sentencias exco'icac'onis uel int' d'c'i ualitur' D'ci v'  
Ep'i et abbates ad petic'onem p'tis d'c'as conuenc'ones obs'uan-  
tis tenentur coniunctim et diu'sim d'c'as sententias p'mulgare  
et e'd'm execut'oni demandare Cont' p'tem a d'c'is conuenc'o-  
nibus resiliente In cuiu' rei testimoniu' huic p'ti script'e re-  
manent' penes d'n'm G. D'm'us L. sigillu' su'm fecit apponi vna  
cum sigillis d'c'or' Ep'or' et Abbatum p'ti vero remanenti penes  
d'n'm L. sigill' d'ni L. sigill' d'ni G. cum cet'is p'd'c'is sigill' est  
appensum.

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lands, if they presume to contravene aught of the said articles. The said Llewelyn and Griffin, moreover, renounce for them-  
selves and their heirs all appeal, entreaty, complaint, and all  
remedy, whether of civil or canon law, against the validity of  
the said sentences of excommunication or interdict. The said  
Bishops and Abbots, moreover, are bound, on the petition of the  
party observing the said terms of agreement, both jointly and  
severally, to proclaim the said sentences, and to demand their  
fulfilment against the party who may reject them. In witness  
whereof the Lord Llewelyn has caused his seal, together with  
the seals of the said Bishops and Abbots, to be appended to this  
part of the Record, which is to be kept by the Lord Griffin ;  
while to the part to be kept by the Lord Llewelyn, the seal of  
the Lord Griffin is appended, with the other aforesaid seals, to  
the seal of the Lord Llewelyn.

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## Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

## THE CAERGAI STONE.

SIR,—In the description of the Roman tombstone found at Caergai, in the last Number of the *Arch. Camb.*, p. 203, there is a slight error in my reading of the inscription, which I gave as "*Julius Gaveronis Filius, Fe[cerunt] mil[ites] cohortis I Nerviorum*", or, translated, "Julius, the son of Gavero. The soldiers of the first cohort of the Nervii have made [this]." This reading I gave on the first discovery of the stone, in *The Academy* for 4th April last, remarking on the singular position of *Fe*, and the fact that the stone is the first memorial of the first cohort of the Nervii found in Britain.

Yours, etc.,

Liverpool. 1885.

W. THOMPSON WATKIN.

## RAMBLES OVER THE DENBIGHSHIRE HILLS.

## No. I.

SIR,—The writer had arranged with Mr. Robert Roberts, Clocaenog, to accompany him in a ramble over the hills to the west of Ruthin; but the day fixed upon, August 27th, turned out to be a wet day. Still the journey was undertaken, and much curious information, or folk-lore, was collected; and in this letter I will relate what we saw and heard.

My companion is a native of Bala; but his vocation has made him acquainted with other people and places than those that were or are in the neighbourhood of the place of his birth. He has walked over most of the hills in West Denbighshire, and he has visited most of the farmers that live along those hills; and he is well known for many miles around the village of Clocaenog, which is about four miles distant from Ruthin. He has read Welsh poetry, and the literature of his native country he is not ignorant of, nor is he an unbeliever in the traditions of the people. He has mastered English, and the few books that he has in this language he has carefully read. Such was my agreeable fellow traveller.

We were to meet each other, at 9.30 A.M., at a hamlet called Clawdd Newydd, or the New Dike. This place we did not explore, but we proceeded for about three miles along the road that leads to Cerrigydrudion from Ruthin, until we came to a bridge called Pont Petruall, which spans the river Clwyd. The river here is a small rivulet, a mere mountain brook. It looked to-day quiet and

harmless ; but when swollen by wintry floods it rushes along with almost irresistible force, and roaring and foaming, it then engulfs any stray sheep, or even larger and stronger animals, that it overtakes. A proof of its power is given in the remains of a bridge a few yards lower down than the present bridge, that tradition says was swept away by a mighty flood. We leave the bridge and go to a house called Bodrual, a small farm reclaimed from the mountain, and here trap and pony are left.

The rain continued coming down, and to make the time pass away quickly and agreeably, the writer introduced subjects of conversation which he knew country people often talk about. Seated around the fire, for no out-door work could be done, because of the rain (and it may here be said, by way of a passing remark, that wet days are capital times to visit upland farms on folk-lore expeditions, as then time hangs heavily on the farmers' hands), the conversation commenced on the subject of "corpse-candles". A couple of tales on this subject I shall now relate.

*A Corpse-Candle.*—John Roberts of Pentre, near Felin y Wig, a hamlet a few miles off, was, the narrator of the tale said, in the habit of sitting up after his family had retired to rest, to smoke a quiet pipe ; and the last thing he did, before going to bed, was to take a peep into the night to ascertain the state of the weather. One night, while peering about, he saw in the far distance a light in a place where no house was, and upon observing it intently he ascertained that the light was moving slowly along the road leading from Bettws G. G. to Felin y Wig. Where the road dipped, the light disappeared, but only to reappear again in such parts of the road as were visible from John Roberts' house. It was so late, and so unusual an occurrence for a man with a lantern to travel on that road, that John Roberts continued watching with considerable curiosity the course taken by the light. It passed Felin y Wig, and took the road towards Bodrual ; and then, when it arrived at the gate, it turned towards Pentre, Jones' abode, and came slowly along, and evidently its destination was John Roberts' house. Jones could not hear footsteps as the light approached, nor could he detect anybody carrying the light ; he therefore, in considerable fear, entered the house, closed the door, and seated himself with much dread by the fire, awaiting the approach of the light towards the house. To his horror, the light passed through the shut door, and then gradually approached the place occupied by Jones, and then it ascended to the floor above the kitchen, and after quivering in a certain spot awhile it vanished.

Jones, when he recovered the use of his limbs, retired to rest for the night ; but, singularly enough, the servant-man was found dead in his bed, which was over the very spot where the light disappeared.

This strange appearance, I was told, took place not many years ago. I do not know what I shall call the next tale ; but it is a kind of apparition. I will relate it just as I heard it. Mr. Roberts related this tale, which I will call—

*A Dead Man appearing to his Mother.*—Two men, who were friends, and visited together two young women who lived in the same farm, were returning together, from one of their visits, over a spur of the Arenig Mountains, in the early morn; and as their homes lay in different directions, they separated on the wild mountain, each making for his house. One arrived at home in due time; but the other did not. Inquiry was made after the missing man from his friend; but all the information that this friend could give was that they had parted at a certain spot on the mountain. It was therefore surmised that the man had lost his way, wandered along the mountain, and perhaps fallen over a precipice. All the neighbours, consequently, formed themselves into a search-party, and with forebodings proceeded to the mountain. They returned, however, as night approached, worn out with their journeys, but without having come upon any traces of the lost man. The next and the next day the search was continued; but all to no purpose, and so the search was given up; but the following night the mother of the missing man saw her truant son looking through the window at her. She immediately remonstrated with him for playing tricks with them, and bade him come at once to supper. But there was no response to her words. She now went to the door, expecting to see her son; but no,—he was not to be seen; but turning her head towards the mountain, the poor woman observed a strong light resting on a certain spot on the Arenig Mountains, and she was convinced that there her son was to be found. The neighbours, the following day, proceeded to that spot which the mother indicated, and there they discovered the body of the young man, who evidently had lost his way, and having fallen over a precipice was killed.

Several other similar tales were related; but I have no doubt I have recorded a sufficient number, so I will now describe a wonderful well which is in the neighbourhood of Bodrual. This well is called “Ffynnon y Fwch Frech” (the Speckled Cow’s Well).

*The Speckled Cow’s Well.*—The well stands in a *ffridd*, by a wall, and it is in a very neglected state. A few stones surround it, but it is overgrown with grass, and presents the appearance of a simple mountain spring. However, tradition says that in remote times a wonderful cow quenched her thirst in this now forsaken well, and gave a name to it, for it is called after her, “Ffynnon y Fwch Frech”.

Thomas Jones (Cefn Bannog), who occupies a small mountain-farm close to the well, gave me the following particulars respecting this cow. She gave milk willingly and copiously to every one who milked her, and this she continued doing until she was milked into a riddle, when she immediately left the country, and her offspring also followed her. Two of her children made for a lake, Thomas Jones said, called after them “Llyn dau Ychain” (the Lake of the two Oxen), in the parish of Carregydudion; and it is related of these “dau eidion Bannog”, as Jones called them, that they went one on each side of the lake, and, bellowing as if the one was calling the other, they entered the lake and disappeared.



This famous cow was the mother, Jones said, of all the “ychain Bannog”; and it is certain that after her the places on the hill-side were called by the names they still retain. Thus there is a pathway (now unused) that led from the well to the “Preseb y Fwch Frech”, of which traces are left to this day. It was along this path the cow went from her crib when she wanted water. The road or pathway is about a hundred yards from the cowhouse. Here, again, there is another pathway from the cowhouse to the pasture of the cow, called even now “Waen Bannog”; and close to there is a spot called “Gwal Erw y Fwch Frech”, and the side of the hill is named “Cefn Bannog”.

All these names give to the tradition a reality that otherwise it would not possess; and the few inhabitants of these upland farms implicitly believe in the existence, in years long gone by, of this cow; and the wanton behaviour of the thoughtless milker conveys to them a warning, and teaches them not to waste even what they want not. They know not that in Derbyshire and Shropshire a like tale is current; and were they to be told that those counties had a cow like their own, it would not destroy their faith in the existence of their speckled cow.

E. O.

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## Reviews.

THE HISTORY OF THE LITERATURE OF WALES FROM THE YEAR 1300 TO THE YEAR 1650. By CHARLES WILKINS, Ph.D., Member of the Honourable Society of Cymmrodorion, and Local Secretary for Glamorgan of the Cambrian Archæological Association. Cardiff: Daniel Owen and Company, Limited. 1884.

No one who has not dug deeply beneath the surface can have any adequate idea of the amount of material which is available in print and manuscript, in poetry and prose, for the three hundred and fifty years between 1300 and 1650, for the historian of the literature of Wales. But it is not only the quantity of matter, but rather the difficulty of unravelling the exact meaning of the highly alliterative and often obscure involutions in which the earlier poems abound (thanks to the requirements of the “cynghanedd”), that render the historian’s task both difficult and delicate; and it is, therefore, not of necessity any derogation to those who have hitherto attempted it (the present work included) to say that the historian of the literature of that period has not yet appeared.

Mr. Wilkins’ book partakes of the character of a compilation rather than a history, and its chief merit, in our opinion, is that it has brought together a considerable amount of information upon the subject which was previously dispersed in many quarters, and notably in the Iolo MSS., *The Cambrian Register*, *The Cambro-*

*Briton, The Archæologia Cambrensis*, and monographs on the works of Lewis Glyn Cothi and other bards. Where these have not led the way, no new ground appears to have been ventured on; and, indeed, the whole looks more like second-hand knowledge than the result of any original study. The treatment, too, is exceedingly uneven; writings already fairly well known are copiously refurbished, and authors of whom we should like to know more are simply named, with an index to their poems, as if a catalogue only were had in view. We are sorry to say, too, that the book is disfigured, more than any other we remember to have read for years, by slovenliness of style and an abundance of printer's errors, as if it had not been thought worth while to correct the proof-sheets. P. 2, *e.g.*, of five of the productions of Llygad Gwr, "one is an ode to Gruffydd Moelawr (*sic*); second, to Llewelyn; third," etc. P. 3, again, "Einion ap Gwgan" (should be Gwgawn) is another of the early list of poets. One of his (*sic*), an address", etc. P. 14, "Hillyn.....a poet of eminent quality. Two of his addressed to"... But this is of continual recurrence. On the same page we are told that "of Iorwerth Llwyd there are no remains", whereas the *Myvyrian Archæology* contains an ode by him to Hopeyn Thomas. Part of the bardic names is made to do duty for the whole, as if a surname. Thus we have frequently Benfras, Grug, ab Gwilym, Glyn Cothi, Hiraddug. Sometimes the Christian name is inserted, with such a result as "Huw Ceiriog" for Huw Morris, "Eos Ceiriog"; or it is put alone, as "Llywarch", as if there were only one of that name. "Dafydd Llwyd Aber Tarad" (p. 81) becomes on p. 86, "Dafydd Llwyd of Glan Tanad". The Abbey of Valle Crucis was "one of the first to be abolished *tempo. (sic)* Henry VIII" (p. 83). Ievan Tew "was an eminent poet of Arwystl" (p. 100). The translation of Dafydd ap Gwilym's ode to May (p. 40) is ascribed to "O. Jones, 1797". It was really the work of Arthur James Johnes, as well as the one to "The Summer", and both are included in the "Translations" of his poems published by Hooper (London, 1834). When Mr. Wilkins tells us (p. 80) that David Vychan "was known as Sir David Vychan, being a bard as well as clergyman; and it was the custom, in such cases of twofold significance, so to distinguish", he transposes the order of clergyman and bard, and does not appear to understand that the title "Sir" does not indicate either one or both together as such, but only that the bearer was a "Dominus", *i.e.*, a graduate of a University. But what does he mean when he says that "the mention of Hywel Swrdwal and his degree of M.A. yields us one of the earliest indications we have of the preference indicated by Welshmen for Jesus College, Oxford? He figured from 1430 to 1460." When does he think that the College was founded?

But we pass on to the sixteenth century, and the writers in prose; and we turn first to the accounts of William Salesbury and Bishop Morgan as the translators of the New and Old Testaments respectively, and we find them hopelessly mixed up. Thus, p. 176, of the

former we are told that "this important undertaking (the New Testament) was, with little exception, done by himself alone (*i.e.*, William Salesbury), Bishop Morgan aiding in the Epistles that follow those to the Thessalonians, Salesbury doing the Second Epistle to Timothy and the Epistle to Philemon, and Thomas Huet the Book of Revelations. Dr. Davies prefixed to it an address to the Welsh." Now it was not Bishop Morgan, but Bishop Richard Davies who assisted Salesbury; and it was he who wrote the address prefixed to the New Testament. Dr. William Morgan was not "the coadjutor" of Salesbury; and the Bishop whom Dr. Davies (for Dr. John Davies is the one best known by that name) assisted was Parry, whose chaplain he was, in the revision of 1620.

We turn next to a writer of a different type, Vavasor Powell, and we are told that "most of his works pass beyond the limit of the time devoted to this essay, and nearly all were acrimonious rejoinders, such as *Strena Vavasoriensis*,—a hue and cry after Mr. Vavasor Powell, metropolitan of the itinerants, which his vigorous attacks elicited." Evidently, according to this, Mr. Wilkins must have supposed the *Strena Vavasoriensis* to have been one of the "acrimonious rejoinders" of Vavasor Powell, whereas it was the work of Alexander Griffith, whom he does not even mention. Another Griffith (not Griffiths), George, D.D. (p. 242), we read, "accomplished in part a translation of the Common Prayer into Welsh." What he really did was to compile "The Service for Adult Baptism", first of all, in *English*, to meet the new requirements of those days of anti-pædo-baptism.

Turning once again to the poets of this period, we have, on p. 193, a brief account of "Hugh Ceiriog", who flourished up to 1620, and is recorded as the domestic bard of Moeliyrch" (should be Moeliwrch), and so on; and then, pp. 248-256, an elaborate account of "Huw Morus" and his works,—in happy innocence that the two bards were one and the same, viz., Huw Morus of Pontymeibion, in Glyn Ceiriog, best known as "Eos Ceiriog".

Only one more instance, and we have done. The list of 361 MSS. at Hengwrt ends thus, "bequeathed to Sir Watkin W. E. Wynne by Vaughan, his kinsman"; and in the next sentence follows, "the late W. W. E. Wynne, writing to the *Arch. Camb.*, October" (*sic*, no reference, which, however, we have by this time got used to), "pays the best testimony", etc. But would any one suppose from this that it was to the late Mr. W. W. E. Wynne (not Sir Watkin) that they were bequeathed? Or understand that they now form an important part of the invaluable Peniarth collection?

We fear we must close this notice with a warning that the *History of the Literature of Wales* is neither worthy of the title, nor to be altogether trusted for its accuracy.

A HANDBOOK FOR TRAVELLERS IN NORTH WALES. Fifth Edition. Revised. With Travelling Maps, etc. London: John Murray, Albemarle Street. 1885.

TEN years have elapsed since the fourth edition of this most serviceable *Handbook* was noticed in a very complimentary paragraph in the Annual Report of the Association read at Wrexham, and subsequent use has fully confirmed the high estimate then re-affirmed of its excellence. It is rather the changes that have been necessitated by the opening out of new railways, than any defects in that edition, that have led Mr. Murray to publish a fifth edition rather than reprint the former one. Indeed, in some respects, and from an antiquarian point of view, we think the fourth edition the more valuable, as being more full and minute in the description of objects of archæological interest; but travellers who desire to see within the allotted holiday, and in the most convenient manner, whether by conveyance or on foot, the chief objects of interest, the finest views, the best lines of road to take, the pleasantest quarters to rest, and at the same time to know a good deal about the places they pass through, will find many little advantages in this fifth edition. The first of these (and it strikes one at once on opening the book) is the introduction of new maps; and we specially like those of the Snowdon and Cader Idris districts, as well for their effectiveness as for their accuracy. We observe also, throughout, greater accuracy and system in the spelling of Welsh names,—a matter of no little importance with respect to a country where so many names are apparently similar, and a slight variation in the lettering may make a vast difference in the utility of the *Handbook*. But even here we do occasionally fall in with a word that has escaped the reviser's pen. Upon the whole, however, and in the face of many competitors for favour, we know of no other book that can compare with this one for accuracy of information, completeness of matter, and handiness for use, and we therefore commend it heartily to the notice of all travellers in North Wales.

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### Literary Notices.

IN *The Town, Fields, and Folk of Wrexham in the Time of James I*, Mr. A. N. Palmer has shown how useful and interesting for local history such dry details as those given in Norden's "Survey of the Lordship of Bromfield and Yale", made in 1620, and printed as "Original Documents" in the *Archæologia Cambrensis* (1871-77), may be made. The "Survey", which is mostly in Latin,—and, if we remember rightly, gave umbrage to some of our members at the time,—contains, nevertheless, a list of the demesnes, freeholds, and



leaseholds of the lordship, together with the rents due therefrom to the Prince (Charles of Wales); and as the names of the tenants are also given, and the nature of their several holdings, and frequently also the names of the fields they held, and the situation of their houses described, a large amount of curious information lies scattered through its pages. Upon these Mr. Palmer has brought to bear not only a minute local knowledge, but also a patient and laborious research into local documents of many kinds, civil and ecclesiastical, with a result that presents to us the old town, with its chief features and its inhabitants, as it was two and a half centuries ago; and we have only to follow him as our guide through one street after another, to have pointed out to us not the mere names, but the chief historical and municipal events with which they have been connected.

We are glad to know that this pamphlet is to be followed up by others on the history of the town and parish, of which a prospectus accompanied the last issue of our Journal, and in the carrying out of which we wish Mr. Palmer the support and success which his instalment justifies.

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*A History of Early Pembrokeshire*, by Mr. Edw. Laws, our General Secretary for South Wales, we are glad to announce is now ready for the press. In the treatment of that battlefield of many races, the volumes of the *Archæologia Cambrensis* contain a vast amount of helpful information, and nothing can be more satisfactory to our Association than to find it utilised for a county history. We wish that every other county in the Principality may be equally fortunate in finding some member to take up its history. The work will be copiously illustrated, and is to be printed and published by Mason of Tenby.

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WE have also much satisfaction in learning that not only the *Glamorgan Pedigrees*, to which we referred in the volume for last year, but also another volume containing a collection of the *Early Charters relating to the County*, are both all but completed. Everything that comes from the pen of Mr. G. T. Clark we know will be both accurate and valuable, and we therefore congratulate the county of Glamorgan on this further contribution to its history.

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MR. C. WILKINS informs us that he has in hand a monograph of the Tredegar family, in which is given the Welsh ancestry of Lord Salisbury from Llywelyn ap Seisyllt, A.D. 1020. Llewelyn married Angharad, daughter of Meredith ap Owen, Prince of South Wales, and is stated to have held court at Maes Essyllt, now Beaupre Castle, Glam. This Maes Essyllt was conceded to Robert Sitsyllt by Robert Fitzhamon, and by him sold to Bassett. We lose sight of Robert Sitsyllt from this time; but Richard, lord of Altyrynys, district of Ewyas Harold, on the boundary between Monmouthshire and Herefordshire, claimed descent from him; and the arms emblazoned on

the windows of the family mansion are identical with those borne by the Earls of Salisbury and Exeter.

The work, if compiled with care and accuracy, will be of interest to the antiquary. In the lengthy notice of the Tredegar family, the conspicuous members come in for fullest illustration, from Sir John Morgan, to whom Gwilym Tew indited the ode printed in the *Arch. Camb.* for 1884 (p. 35), to Thomas Morgan who leased the whole of the Dowlais mineral district for £26 *per annum* ! The work is dedicated, by special permission, to the Marquis of Salisbury.

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MR. WILKINS also proposes to publish, as a memento of the Marquis of Salisbury's visit to Newport, the speeches delivered on the occasion, prefaced by a history and description of the town of Newport, and accompanied by biographies and portraits of the principal notabilities of the occasion.

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# Cambrian Archaeological Association.

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THE FORTIETH ANNUAL MEETING  
WAS HELD AT  
NEWPORT, MONMOUTHSHIRE,  
ON  
MONDAY, AUGUST 24TH, 1885,  
AND FOUR FOLLOWING DAYS.

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## PRESIDENT.

THE RIGHT HON. LORD TREDEGAR.

## VICE-PRESIDENTS.

E. J. GRICE, Esq., High Sheriff, The Fields, Newport  
THE WORSHIPFUL THE MAYOR OF NEWPORT  
(COLONEL LYNE)

HON. ARTHUR MORGAN, J.P.  
SIR GEORGE WALKER, Bart.  
SIR H. M. JACKSON, Bart.  
J. A. ROLLS, Esq., M.P.  
E. H. CARBUTT, Esq., M.P.  
OCTAVIUS MORGAN, Esq., J.P.  
T. M. LLEWELLIN, Esq., J.P.

T. Cordes, Esq., J.P.  
F. J. MITCHELL, Esq., J.P.  
REV. W. C. BRUCE, M.A.  
THOMAS GRATREX, Esq., J.P.  
JOHN LAWRENCE, Esq., J.P.  
E. A. LEE, Esq., J.P.  
THE REV. CANON HAWKINS

## LOCAL COMMITTEE.

THE WORSHIPFUL THE MAYOR OF NEWPORT (COLONEL LYNE), *Chairman*

R. Donald Bain, Esq., Newport  
Thomas Canning, Esq., Newport  
R. Laybourne, Esq., The Firs, Malpas  
C. Kirby, Esq., Caerau Park, Newport  
A. C. Jones, Esq., The Oaks, Newport  
D. Whitehouse, Esq., The Gaer, Newport  
R. F. Woollett, Esq., M.D., The Mount, Newport  
W. W. Morgan, Esq., M.D., Palmyra Place, Newport  
A. C. Pilliner, Esq., The Grange, Llantarnam  
H. Prothero, Esq., Malpas Court, Newport  
Rev. F. Bedwell, Newport

Rev. F. B. Leonard, Llandeudov, Caerleon  
Rev. W. T. C. Lindsay, Llanvair Rectory, Abergavenny  
Rev. W. B. Oakeley, Newland, Coleford, Gloucester  
Rev. J. M. Beynon, Llanvaches Rectory, Caerleon  
W. S. Smyth, Esq., Rosetta, Stow Park, Newport  
Major A. E. L. Lowe, F.S.A., Shirenewton Hall  
T. H. Thomas, Esq., 45, The Walk, Cardiff  
H. J. Parnall, Esq., Newport  
J. W. Jones, Esq., Blaenpant, Newport

G. W. Nichol, Esq., The Ham, Cow-  
bridge  
W. N. Johns, Esq., Newport  
A. J. Stevens, Esq., Newport  
Rev. A. Wilkins, Newport  
C. W. E. Marsh, Esq., St. Helen's,  
Newport

Rev. H. R. Roderick, Bassaleg, near  
Newport  
W. G. Rees, Esq., Holly House, ditto  
J. D. Pain, Esq., Christchurch, ditto  
A. G. Thomas, Esq., M D., Newport  
J. A. Morris, Esq., M D., Caerleon  
G. L. Hiley, Esq., Gilwern, Abergavenny

**Local Treasurer.**

E. W. Willey, Esq., National Bank of Wales, Newport

**Local Secretary.**

T. D. Roberts, Esq., Newport.

## REPORT OF MEETING.

MONDAY, AUGUST 24.

THROUGH the courtesy of the Mayor and Corporation, the meetings of the Association were held in the rooms of the handsome new Town Hall, which had only been declared open with due civic ceremonial in the course of the afternoon. The Inaugural Meeting was thus the first public one to be held within its walls.

After the necessary preliminary business of the Association had been transacted, the Members of the Committee proceeded at half-past eight to the Town Hall, where a goodly company had already assembled. Owing to the death of their late President, Sir Watkin Williams-Wynn, Bart., M.P., and the resignation of their Chairman of Committee, Canon Thomas stated that their first duty was to appoint a temporary chairman, and he had very great pleasure in proposing the name of one who was not only a veteran archæologist, but had on a former visit to the county acted as their President, and was still one of their Vice-Presidents and Trustees, as well as being President of the Monmouthshire and Caerleon sister Association, in whose welcome and co-operation they greatly rejoiced—Mr. C. Octavius S. Morgan, F.R.S., V.P.S.A. This was seconded by Professor Rhys, and carried unanimously. Mr. C. O. S. Morgan, on taking the chair, said that he had a light and pleasant office to fill: pleasant, because he had long taken great interest in the Association and its work; light, because he had only to call on the President-Elect, the Right Hon. Lord Tredegar, to take possession of it and enter on his duties as actual President for the year.

Lord Tredegar began by thanking the Association for the high honour they had conferred upon him in making him their President,



and then spoke in feeling terms of his predecessor in that chair, the late Sir Watkin Williams-Wynn, whose death was mourned not only by the Association, but, he would add, by all Wales, and not least by himself, as an old and intimate friend; for his simple life and amiable character were worthy of his great name and his extensive wealth. Turning to the programme, he felt inclined to object to the language of the paragraph which stated that he would “deliver an inaugural address”, as such an expression might be supposed to imply a long and deep acquaintance with archæology, a claim he could by no means venture to make. Still, no one could have lived long in such a county as Monmouth, and fail to imbibe some of the spirit of the science; indeed, he had long had a liking for archæological study, and had often followed the course of their local history through the Silurian, Roman, Saxon, and Norman periods to the present day. He might, it is true, have compiled, out of the writers on their county history, a striking and stirring address; but some ladies and gentlemen present might have said, “We know all that”, and others might have added, “That is all out of Coxe’s book, and we can prove it all wrong.” For there was a sort of feeling about archæologists, that they were very fond of upsetting cherished notions, and dispelling the halo of veneration that often attached to places; he would, therefore, rather wait and see what new light the Association might throw on their antiquities. One thing, however, in connection with Caerleon he hoped they would not destroy, and that was its association with King Arthur and the Knights of his Round Table, which he had been brought up to believe in. He had recently been reading a history of Newmarket, in which the writer had attributed the origin of horse-racing to the Romans, and had stated that there was a race-course at Caerleon. He hoped that Mr. Mitchell, who knew the antiquities of the place well, would be able to tell them where it was. Among the numerous Roman remains preserved in the Museum at Caerleon, they would see a very interesting stone, which had been discovered in 1878 in the old sea wall on the Caldecot Level, and had solved the question of the draining of those marshes by the Romans. The inscription upon it ran thus:

COH I  
O STATORI  
M-M I

The last line was not quite complete, as there were faint traces of other letters, but it showed that the “First Cohort of the Centurion Satorius built so many paces (one or two miles) of the wall.”<sup>1</sup> In an able paper read at the meeting of the British Archæological Association at Brighton, mention was made of a line of camps from Chepstow to Cardiff, which were stated to be Roman, and used

<sup>1</sup> For an account of this find, see “Goldcliff and the Ancient Roman Inscribed Stone found there”, by Mr. Octavius Morgan, F.R.S., F.S.A., President, in the *Transactions of the Monmouthshire and Caerleon Antiquarian Association*, 1882.

some for defence and some for exercise. He looked forward with interest to see what the Members of the Cambrian Archæological Association would say about them.

Canon Thomas, in proposing a vote of thanks to the President for his address, said that although his lordship had modestly disclaimed any deep knowledge of archæology, he had given evidence of a spirit which was dear to antiquaries. They, too, came more or less as learners, and were often chary of expressing an opinion, from a mere casual visit, of what they only saw in passing. They knew that, though there were general types that belonged, roughly speaking, to special periods, yet, inasmuch as one generation frequently copied another in its architecture and method, their opinions were continually liable to be corrected by local records; and one advantage of these meetings was that they drew attention to these points, and often brought unthought-of matters to light. They only wished to overthrow existing notions, where they could be fairly shown to be untenable. He did not think any of them would wish to disconnect Arthur from Caerleon.

Professor Rhys, in seconding the vote, quite sympathised with his lordship in deprecating all attempts to sever Arthur's name from that of Caerleon. This had been suggested in favour of Southern Scotland, of Cornwall, and of Brittany. It was partly in consequence of the topography of those districts; but on that score Wales and Monmouthshire had quite as good a claim, and in his opinion even a better one. It was, however, quite enough to let those claims neutralise one another, the fact being that Arthur belonged to all the Brythonic Celts from the Clyde to the Loire. Those who would locate King Arthur exclusively in Southern Scotland, in Wales, in Cornwall, or in Brittany, cannot be said to understand the question. The whole subject of the history and position of King Arthur was, it could not be denied, a very difficult one. He had lately been trying to study it, as he could not pass over it in silence in his Hibbert Lectures.

The President then called upon Mr. Laws, the General Secretary for South Wales, to read the Annual Report.

#### “REPORT FOR THE YEAR 1885.

“At this, its fortieth anniversary, the Association meets for the first time in its history without an actual President. Those who were present last year at Bala will remember with what physical suffering, and at what personal inconvenience, the late Sir Watkin Williams-Wynn attended our opening meeting there, and joined in our excursion to Caergai; we desire, then, to take the first opportunity of testifying to our sense of the loss which we feel, in common with almost every other institution for the promotion of the interests—literary, social, and philanthropic—of the northern portion of the Principality, which always found in him a willing and genial supporter. We welcome, however, into his chair to-day, the worthy representative of the ancient lords of Tredegar.

“We are glad, moreover, to think that this, our fortieth Annual Meeting, promises to be in no respect behind the most attractive of its predecessors in its programme of places to be visited. The ethnographical history of the district opens up in succession Silurian, Roman, British, Saxon, Danish, and Norman questions. Its antiquarian remains are singularly rich in Roman stations, no fewer than five being embraced within the limits of the county, viz., Blestium, Burrium, Gobannium, Isca Silurum, and Venta Silurum; and of these, three are included in our programme. British earthworks abound in all directions; and medieval castles, such as Caerphilly, and Chepstow, and Newport, and Raglan, and Usk, tell the same tale of the struggles of the men of Gwent against Saxon, Dane, and Norman, who coveted their fair and fertile plains. And when we turn to its ecclesiastical features, we shall find ourselves at one moment standing on the threshold of British Christianity at Caerleon on Usk; at another, admiring with bated breath the beauties of ruined Tintern; at another, rejoicing that St. Woollos and Chepstow, Bassaleg and Magor, Caerleon and Caerwent, still hand down from age to age the offices of prayer and praise and eucharist.

“We look forward, too, with all the more pleasure to this our visit, because coming, as many of us do, as learners in the field, as well as promoters of the spirit of archæology, we are met at the outset with the right hand of fellowship by our sister Society, the Monmouthshire and Caerleon Antiquarian Association; and we cordially hope that the result may prove as agreeable to them as the prospect is gratifying to ourselves.

“Since our Meeting last August, death has removed from our list of patrons, not only our late President, Sir Watkin Williams-Wynn, Bart., but also a former President—at Machynlleth in 1866—the Most Noble the Marquis of Londonderry, K.P.; whilst from our roll of Members there have been removed, for the same cause, the names of Mr. C. Baker, F.S.A., to whom the Association was indebted for the completion of its supplementary volume on the Survey of Gower; Dr. Barham, of Truro; Mr. Charles Allen, of Tenby; Mr. R. D. Jenkins of Cardigan; the Rev. T. W. Webb, and others, who have in different ways helped on the work of the Association.

“We have this year again to regret the loss of another of our earliest and most constant officers,—this time happily not through death, but through the necessity of well-earned rest. For nearly twenty years Professor Babington has acted as our Chairman of Committee, the onerous duties of which he has discharged with unfailing courtesy and with a breadth of knowledge on archæological subjects which has been of great service to our Association. Into his place it is necessary, therefore, on the present occasion, to appoint a successor, and the Committee recommend for the office the Rev. Canon Thomas.

“They also recommend that Prof. Rhys be elected on the

Editoral Committee, to fill the place vacated by the Rev. E. L. Barnwell.

“To the list of Vice-Presidents they recommend the addition of the following Members :

“Prof. C. C. Babington, M.A., F.R.S., F.S.A.

His Honour, Judge Wynn Ffoulkes, M.A.

Frederick Lloyd-Philipps, Esq., M.A.

John Edward Lee, Esq., F.S.A.

“Your Committee recommend further the re-election of the four retiring members, viz., Howel W. Lloyd, Esq., M.A.; J. Y. W. Lloyd, Esq., M.A.; M. C. Jones, Esq., F.S.A.; Rev. M. H. Lee, M.A., and the election of E. G. B. Phillimore, Esq.

“As Local Secretaries, to fill vacancies caused by death, removal, or withdrawal, they propose the following names :

“Carnarvonshire : Richard Luck, Esq.

Denbighshire : Rev. D. W. Evans, M.A.

Flintshire : T. Morgan Owen, Esq., M.A., H.M.I.S.

Cardiganshire : Rev. L. T. Rowland.

Radnorshire : Stephen W. Williams, Esq.

The following names are proposed for Membership :

#### “NORTH WALES.

“Right Hon. Lord Kenyon, Gredington, Flintshire

R. B. Bamford-Hesketh, Esq., Gwrych Castle, Abergele

John George Briscoe, Esq., Glyn Ceiriog

C. S. Mainwaring, Esq., Galltfaenan, Rhyl

T. Morgan Owen, Esq., Rhyl

R. J. Ll. Price, Esq., Rhiwlas, Merioneth

Rev. J. Gwynoro Davies, Llanuwchllyn, Bala

Rev. D. Williams Evans, M.A., St. George Rectory, Abergele

Rev. R. E. Jones, M.A., Llanllwchaiarn Vicarage, Newtown

Rev. W. Vaughan Jones, B.A., Wrexham.

#### “SOUTH WALES.

“Peter Price, Esq., 3 Crockherbtown, Cardiff.

#### “ENGLAND AND THE BORDERS.

“Rev. Osborne Allen, Sherburne Vicarage, Tetsworth

Mrs. Romilly Allen

William H. Banks, Esq., Ridgebourne, Kington

J. Hight Blundell, Esq., Marlowe's Cottage, Hemel Hempstead

Chetham Library, Manchester

Thomas Canning, Esq., Newport

Cecil G. S. Foljambe, Esq., M.P., Cockglode, Ollerton,  
Newark

Edward Owen, Esq., St. Martin's Road, Stockwell

Rev. A. H. Sayce, M.A., Dep. Prof. of Comparative Philology, Queen's Coll., Oxford.



“It will be remembered that at the Bala Meeting last year, it was resolved that an Index of the thirty-eight volumes forming the first four series of the *Archæologia Cambrensis* should be prepared, and that Canon Thomas should be asked to undertake it. Your Committee have now to announce that several volumes have been already done; but the work is a laborious one, and but few Members have as yet signified their readiness to subscribe either for the volume or to the guarantee fund for the expense and costs.

“Other works in progress by Members of the Association comprise the account of the *Old Stone Crosses of the Vale of Clwyd*, by the Rev. Elias Owen, M.A., of which two parts have been already issued. The fifth volume of the *History of the Princes of Powys Fadog*, by J. Y. W. Lloyd, Esq., of Clochfaen, is in the press. Mr. A. N. Palmer, of Wrexham, is engaged upon a series of essays to illustrate the *History of the Town and Parish of Wrexham*, and Canon the Hon. G. T. O. Bridgeman is at work upon a History of the Rectory of Wigan.

“Mr. C. Wilkins’ *History of the Literature of Wales* has been for some time in the hands of subscribers, and the Rev. D. Silvan Evans’s long-expected Welsh-English Dictionary is in the press.

“In closing their Report, the Committee have once more to urge upon the Members the duty of punctual payment of their subscriptions, which are due on the 1st of January in each year; and they trust that the Local Secretaries will send to the Editors a timely notice of any antiquities found in their neighbourhoods, so that the *Journal* may be not only a storehouse of information on the more important remains, but also a handy record of the smaller discoveries made from time to time throughout the Principality.”

The adoption of the Report being moved by the Rev. R. Trevor Owen and seconded by Mr. Hartland, was carried unanimously.

A vote of sympathy with Lady Williams-Wynn was next proposed by Canon Thomas and seconded by Mr. Octavius Morgan, and the President was requested to convey the same to her ladyship.

The President then called upon Mr. F. J. Mitchell to read the paper on “The History and Descent of the Lordship Marcher or County of Wentllwch”, prepared by Mr. Octavius Morgan, which is printed in the current number of the *Journal*.

The thanks of the Association were heartily accorded to Mr. Octavius Morgan for the same, and after a brief discussion, in which Professor Rhys, Mr. Mitchell, and others took part, the Members adjourned to another room, where the Mayor and Corporation had very courteously provided refreshments.

## TUESDAY, AUGUST 25.

By the 9.15 A.M. train a large party proceeded to Magor. The church has been well described by Mr. E. A. Freeman in his article on the “Architectural Antiquities of Monmouthshire” in the *Archæologia Cambrensis*, Second Series, vol. ii, p. 197, to which we are

largely indebted for the present notice, and from which we reproduce the accompanying view.



MAGOR CHURCH N.W.

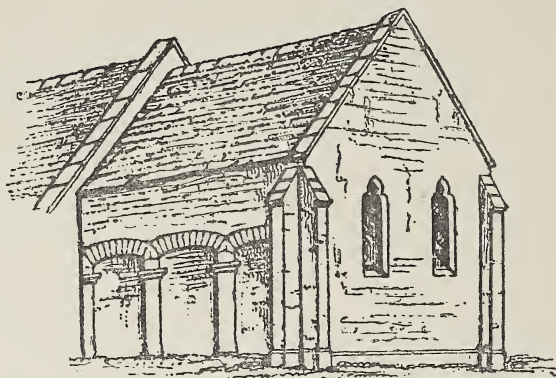
“This church is one of considerable interest, as exhibiting some of the rudest work in the district brought into close juxtaposition with some of the richest. The ground-plan comprises chancel, tower, and nave, with two aisles, which are continued to the east face of the tower, forming false transepts internally. The chancel is mainly Decorated, and has a curious window of two lights on the south side, having the quatrefoiled purlings of a reticulated window standing quite free, without any arch over it. The central tower is of the rough local early English, with very rude pointed lantern arches and plain pairs of lancets for belfry windows. There is a corbel table, but no battlement, and a square turret at the north-west corner. To this tower are, strangely enough, added a nave and aisles of Perpendicular work. The north-west view has an imposing effect: the clerestory is, as usual, absent; and the nave having a high pitched roof, does not at all harmonise with the low ones of the aisles, finished with parapets. The massive and picturesque outline of the tower groups well with the enormous porch below, of the full height of the aisle, and projecting in proportion. The outer doorway of this porch is very elaborate, and specially remarkable for an ornament, now sadly mutilated, of open foliation round the arch. This beautiful decoration, which occurs also at Caerwent, may not improbably have been imitated from the well-known instance at St. Stephen's, Bristol. In the interior we find arcades of very elaborate character. The piers are of the usual rather low proportions, but of more complicated section than any of their neighbours, and finished with capitals of a rich and singular kind, introducing figures holding scrolls, an ornament found in several Somersetshire examples; but here the effect is much altered by their being brought, from the lowness of the piers, very much nearer the eye. The east and west arches of the lantern are left in their original roughness, while those into the quasi-transepts have

received a casing of panel work. In the chancel is a timber roof worth notice, a strange variety of the cradle form, describing a sort of pointed arch depressed at the top." In the north quasi-transept are corbels representing a bishop and other ecclesiastics; a coffin lid with a Calvary cross, fleur-de-lis, within a circle, and fragments of a rood screen; and on the east wall are niches for statues. Externally should be noticed, in the south-east angle of the chancel, above a stone with chevron ornament, at least ten consecration crosses. A house in the village, called "The Church House", is worth noticing for some good oak panelling; and there are some considerable ruins a little to the north-west of the church, of which nothing appears to be known.

A pleasant drive from Magor, by Penhow, brought us to Caerwent, where we were met by Major Lawson Lowe, F.S.A., who acted as a most efficient guide for the rest of the day. The first object visited was the church, with respect to which Major Lowe stated that it was dedicated to St. Stephen, and might not improbably be of very early foundation, though of this there was no direct evidence. Mr. Freeman, in his paper already referred to, says that "the church seems certainly to have been built on the site, and partly out of the materials, of some Roman edifice. On the south side of the nave about one half the wall is built with common rubble, the other half of huge, rectangular stones, quite unlike the usual Gothic masonry. They are, however, most wretchedly put together, and we may most probably conjecture that they are the remains of a Roman structure, built up again as far as they would go, the rest of the wall being continued of new materials." The church was once of greater extent than at present, and seems to have had two side chapels or aisles to the chancel, and likewise a south aisle to the nave. A very remarkable arcade, now blocked with masonry, still exists on the south side of the chancel, and two blocked arches may also be seen from the outside in the south wall of the nave. The north wall of the chancel was entirely rebuilt between thirty and forty years ago. When the late vicar of Caerwent, the Rev. Macdonald Steel, was first appointed to the benefice, in 1843, the foundations of the two chancel aisles could be very distinctly traced, and some part of the walls of that on the south side was still standing. The chancel, which is of somewhat unusually large proportions, belongs to the Early English period; but the north wall has been rebuilt. The chancel arch has also been rebuilt, though with the old materials so far as was practicable. In taking it down, several fragments of earlier work were found, amongst which was a piece of Norman work, apparently an impost, and a stone covered with what seemed to be classical carving. The blocked arcade on the south side of the chancel, to which we have already alluded, and of which we reproduce an illustration from Mr. Freeman's article, is very peculiar. It is conspicuous for the extreme flatness of the arch, a peculiarity to be found in other churches in South Wales, notably at St. Lythan's, near Cardiff, and



St. Florence, in Pembrokeshire. But, whilst those are deemed to be of Perpendicular work, showing simply the rudeness of workmanship to be expected from comparatively unskilled local masons when so unusual a requirement was laid upon them as that of constructing an arcade, the arcade at Caerwent, though it agrees with

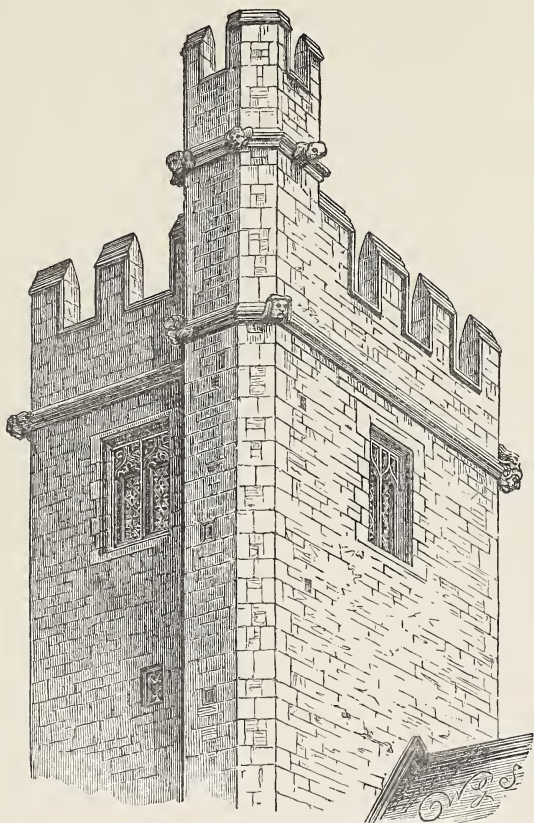


CAERWENT CHURCH. S.E.

the three other examples in the flatness of the arch, yet the form is not the same, and the work, though very plain, is by no means rude. The peculiar form, though it might be unsightly, seems to have been intentionally selected, and is evidently not the result of mere inability to produce something better. Mr. Freeman argues from this that the arcade must, in all probability, be genuine Early English work, and contemporary with the elegant east end, and the somewhat elaborate chancel arch, now, unfortunately, rebuilt. The nave is principally of Perpendicular work. There is a holy water stoup in the north wall, close by the door. The rich outer doorway of the porch, originally ornamented, like that of Magor, with open foliations round the arch, is worthy of notice. Unfortunately, all the cusping has been destroyed. The tower may be considered as intermediate between the more purely ecclesiastical and the military type, of which the latter forms one of the most marked features in the churches of this district, and of which a fine example may be seen at Magor. The tower at Caerwent certainly approximates to these, but the usual corbel-table is wanting, and in some respects it deviates altogether from the defensive type. In its general features it greatly resembles those of Somersetshire, as will be seen from the accompanying engraving by Mr. W. G. Smith, from a photograph taken at the time by Mr. W. H. Banks. About twenty-five years ago the interior of the tower was seriously damaged by fire, arising from some defect in the heating apparatus, and the two old bells which it contained fell down and were broken to pieces. The present bell was cast from the frag-



ments. The fine old Jacobean pulpit has upon it the arms of the Williams of Llangibby, former lords of the manor of Caerwent; the arms of the Morgans of Tredegar, who intermarried with the Williams family; and a third shield bearing a representation of a cathedral, inscribed, “Ecclesia Landaven”,—obviously referring to the Chapter of Llandaff Cathedral, to whom the Church of



Caerwent Church Tower.

Caerwent was granted, together with the Chapels of Llanfair, Dinham, and Crick, by Almeric de Lucy, lord of this place in or about the year 1337. There is an inscription round the top of the pulpit, “Woe unto me if I preach not the Gospel”, with the date 1632; but the panels on which this is carved do not occupy their original position, having been reversed, and on the other side of them are carved the names of “John Howells and William Parker, Churchwardens”; so that the inscription and date were probably added some few years later.

The walls of the ancient Roman city were, however, the main centres of interest; and after the company had had an opportunity of examining them, Major Lowe very kindly proffered some observations. He remarked that he believed the fact of *Caerwent* being the *Venta Silurum* of the Romans was unquestionable. The remains of the Roman city that could then be seen were confined to the city walls. These walls could be traced the whole way round the city. They formed a somewhat irregular parallelogram; the north and south walls were something over five hundred yards in length—the east and west walls about three hundred and ninety. The north wall was slightly bowed outwards, but the south wall was nearly straight. The walls could be traced round the city; but excepting the south side, comparatively little of the facing remained. On the south wall were four bastions. These had been supposed to be later work, but he offered no opinion on the point. The south wall was what was locally known as the port wall. There was a tradition that *Caerwent* was once a seaport, and that the *Nedern*, a small rivulet flowing at the bottom of the field they were then standing in, was once a tidal river, and that ships came up as far as they were standing. The local sages went farther than that, and said that the water came up to the walls. There could be no doubt that there had been an enormous alteration in the coast line, and it was quite possible that small ships might have come up the *Nedern* as far as *Caerwent*. The local sages he had spoken of mentioned that there were iron rings in the walls, and asserted that the ships were fastened to the rings. The fact that there ever had been such rings in the walls was generally disputed, but there seemed good evidence of them. A mason living in the village, one of many who distinctly assert that they have seen them, described them as being about ten inches or a foot in diameter; they were very much corroded. Major Lowe offered no opinion as to the origin or use of these rings, but pointed out that their existence would very probably account for the story that the tide came up to the walls. Remains of Roman buildings were found outside the walls. A short time ago he found what appeared to be the remains of a Roman villa of extensive dimensions on the north-east side of the city. He was told that other interesting discoveries had been made, but he was not able to fix the locality. About the year 1786, Sayer, the historian of Bristol, visited the place, and stayed some time, making careful notes. He found in the south-west angle remains of cross walls, which occupied considerable space. Sayer said that at that time limekilns were in active work, and it was marvellous that there was so much of the walls left. These cross walls were being taken down at the time he wrote, and burnt for lime. As they were aware, many tessellated pavements were found,—no less than three in 1689; and one very good one was discovered in 1777, in the south-east angle; another about 1830; and in 1855 the Monmouthshire and *Caerleon* Antiquarian Society made some interesting discoveries, an

account of which they would find in the thirty-sixth volume of the *Archæologia*. These remains were re-covered with earth, and still remained in the same condition as when found. Many of the pavements had, however, been wantonly destroyed. A small quantity of pottery had also been found, and also a large number of coins. A number of these, collected by Mr. William Till of the Great House, Caerwent, were exhibited in the Temporary Museum at Newport.

Mr. Walter Myers spoke of some very interesting discoveries made while excavating at Chichester with the British Association. He referred to the discovery of some bastions found at the base of a Roman structure, and twenty yards further they found the base of a Roman wall. He said the results of their labours were very satisfactory, and proved beyond doubt the existence of a Roman encampment. Perhaps if they were to excavate they would find something similar here, built at about the same time.

Major Lowe quite agreed that the walls had never been specially excavated, and said he wished the local Antiquarian Association would undertake the work. Mr. Octavius Morgan had conducted some excavations, and it was a remarkable fact that everything found within the Roman buildings was of Roman origin. The buildings themselves seem to have been allowed to fall into ruins. There was no trace of anything later, and it was difficult to reconcile that with the fact that when the Romans left the place it became an important British city.

Caldicot Church, restored in 1858, and the north aisle rebuilt at the cost of the Rev. E. Turberville Williams, comprises chancel, nave, and north aisle, with central tower, but no transepts. The



CALDICOTT CHURCH. S.W.



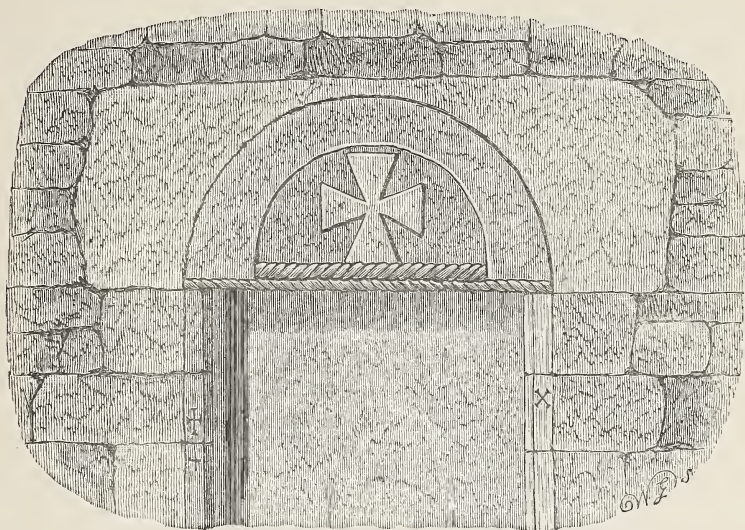
nave arcade resembles that at Magor, and the south windows of the chancel have Decorated, or rather flamboyant, tracery. The tower has a "quadrangular capping, and no battlement, and although plain, is a bold and handsome structure". The porch is fine, and has a niche for the patron saint. In the wall is enclosed an effigy of a civilian, the lower part of which has been mutilated. Both church and churchyard are kept in excellent order.

The drive to Portskewet yielded some fine views of Caldicot Castle, which, unhappily, was not open to our inspection.

At Portskewet we were reminded by our guide, Major Lowe, how Saxon Chronicles tell us that "in this year [1065], before Lammas, Harold the Earl ordered a building to be erected at Portskeweth, after he had subdued it; and there he gathered much good, and thought to have King Edward there for the purpose of hunting; but when all was ready then went Caradoc, Griffin's son, with the whole force that he could procure, and slew almost all the people who there had been building, and they took the good which then was prepared." This was done on St. Bartholomew's mass-day (August the 24th). This same Caradock ap Griffith had previously assisted Earl Harold against Griffith ap Llewelyn, Prince of Wales, and it is said that he destroyed Harold's palace in revenge for the Earl not having aided him in recovering the Principality of South Wales. The site of this palace, according to tradition, was in the meadow immediately adjoining the churchyard, just beyond the west end of the church, where some traces of the foundations of buildings are plainly visible. The church itself, which is dedicated to St. Mary, presents several interesting features, vestiges of early work being discernible both in the nave and chancel, and it is not improbable that it may have been originally erected by Earl Harold. Over the north door of the nave, of which we give an engraving, is a large block of sandstone, forming the tympanum, upon which a Greek cross is somewhat rudely sculptured in relief within a semicircular compartment, at the bottom of which runs a band of cable moulding; and immediately beneath it a similar band, but with the moulding reversed, runs along the whole width of the doorway. This interesting early Romanesque door-head, or tympanum, seems clearly to belong to the pre-Norman period, and has been recognised as such by Mr. E. A. Freeman and other authorities. No less than three consecration crosses appear incised on the jambs of this doorway. The one on the western side seems of very early character, presumably contemporary with the doorway itself, whilst the two others, on the opposite side, are obviously later. The south door is of the same period and very similar, but it has unfortunately been plastered over; and the massive round-headed chancel arch is probably of the same date as these two doorways. Unfortunately the interior of the church is sadly disfigured by plaster and colour-wash. Were these removed, other interesting features would doubtless be brought to light. In the churchyard stands an unusually large cross, concerning which



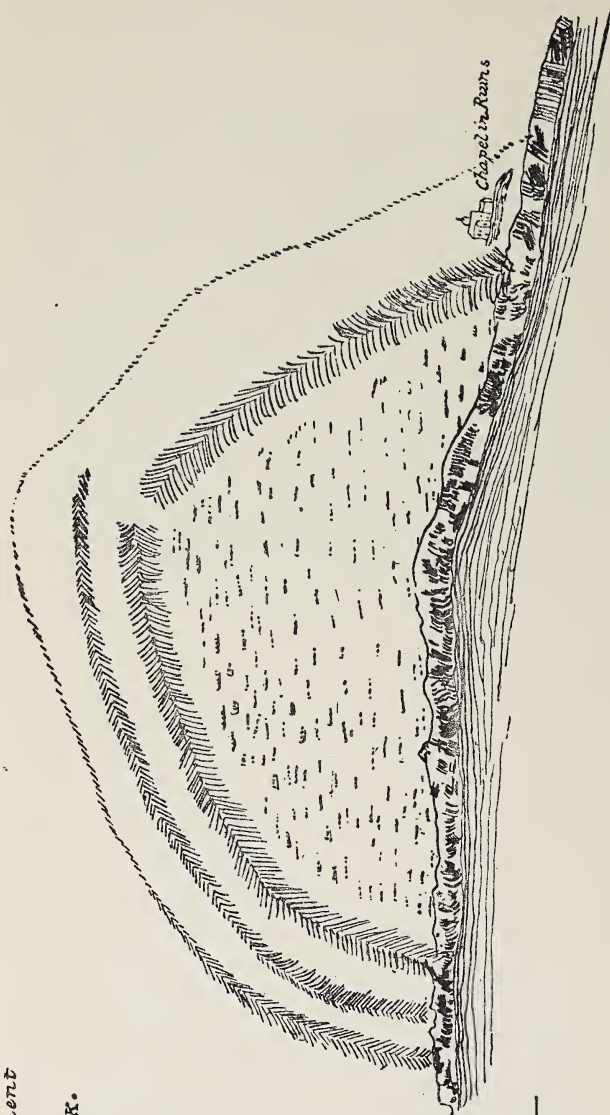
there is a tradition that some saintly personage once preached from it. There is also another highly improbable tradition, that the cross marks the grave of one of the native princes of the district.



Tympanum, Portskewet Church.

Passing through the extensive village temporarily erected in connection with the works for the Severn Tunnel, we reached the great camp at Sudbrook, which overhangs the sea-cliff. Much discussion has taken place as to the origin and date of this camp. Some have maintained that what now remains is only a portion of the original; that it was at first quadrangular, and erected by the Romans, but that a large portion of it has been gradually undermined by the action of the tides and washed away by the sea; and in support of this theory it is asserted that the rocks and shoals known as Bedwin, Gruggy, and Dinan, now far away in the Channel, were once connected with the mainland; that it was owing to the encroachments of the sea that the Chapel of the Holy Trinity, the remains of which stand in the foss of the camp, fell into disuse and decay; and that a medal in honour of Severus found here, as well as the discovery of Roman bricks and coins (which last, however, Ormerod in his *Strigulensia*, p. 27, considers inaccurate), argue its Roman origin. Others maintain, and among them Ormerod himself, that although it may very likely have been occupied by the Romans, it has much more the character of a British camp. Some of our Members, however, doubted very much whether it had ever been materially diminished by the action of the sea; and they held that it bore a strong resemblance, both in form and position, to the

Encampment  
at  
SUDBROOK.



0 20 40 60 Yards

SUDBROOK CAMP.

Cliff Camps on the coast of Pembrokeshire ; some at least of which are assigned to the predatory inroads of Norse and Danish pirates.

A full account,<sup>1</sup> with many illustrations, is given by Mr. Octavius Morgan and Mr. Wakeman of the ruined chapel of Sudbrook. It consisted of nave, chancel, and south porch ; the oldest portion being the nave, on the south side of which there still remains “one very small round-headed window to announce the fact of its having been originally a Norman structure”. The chancel appears to have been rebuilt, and a new chancel arch inserted about the middle of the fourteenth century. Between the priest’s door and the east wall is the piscina, which has a simple square water-drain. Projecting from the east wall are the remains of two moulded stones, which may have been brackets to support figures on each side of the altar. In the north-east corner are the remains of a narrow shelf, about seven inches wide, and pierced with five holes, apparently to “support an iron grating, probably to protect some painting or sculpture of a Scriptural subject behind it.” It is conjectured that the alteration in the church may have been made either by Walter de St. Pierre, lord of Portskewet and Sudbrook, 1330, or his son, John de St. Pierre, lord of Sudbrook. From this John, the last male heir of the family, the manor of Sudbrook passed to the Kemeyses of Began, and from them to the Herberts of Caldicot, by one of whose descendants it was sold to Mr. Lewis of St. Pierre, its present lord.

A pleasant drive brought us to the wild and picturesque park of St. Pierre, where Mr. Lewis received the party with a genial and welcome hospitality. The gateway tower, the wainscoted rooms, the rich tapestry, and the paintings, were inspected ; and afterwards the very interesting church, with its historic monuments, which Major Lowe described in illustrating the earlier fortunes of the manor.

The church shows workmanship of different periods, from the Norman doorway (closed) and gable loop at the west end, to the later chancel, which is divided from the nave by a screen. Over the doorway of the north porch is a niche for a statue, as is so frequently the case in the churches of this district. A walk across the fields brought the members to Moyne’s Court, a fine specimen of an Elizabethan house, with its singular gatehouse, flanked by two towers, leading into the courtyard. The house is noteworthy as having been built, in 1609, by Bishop Francis Godwin of Llandaff (1601-17), the author of a Catalogue of the Bishops of England, 1601, but best known from the later Latin edition of the same, 1616, *De Præsulibus Angliæ Commentarius*.

Another place famous for its connection with the see of Llandaff is the neighbouring palace at Matherne, a residence from very early times of the bishops of that diocese. The present edifice was built,

<sup>1</sup> *Notes on the Ecclesiastical Remains at Runston, Sudbrook, Dinham, and Llanbedr*. Printed for the Monmouthshire and Caerleon Antiquarian Association.



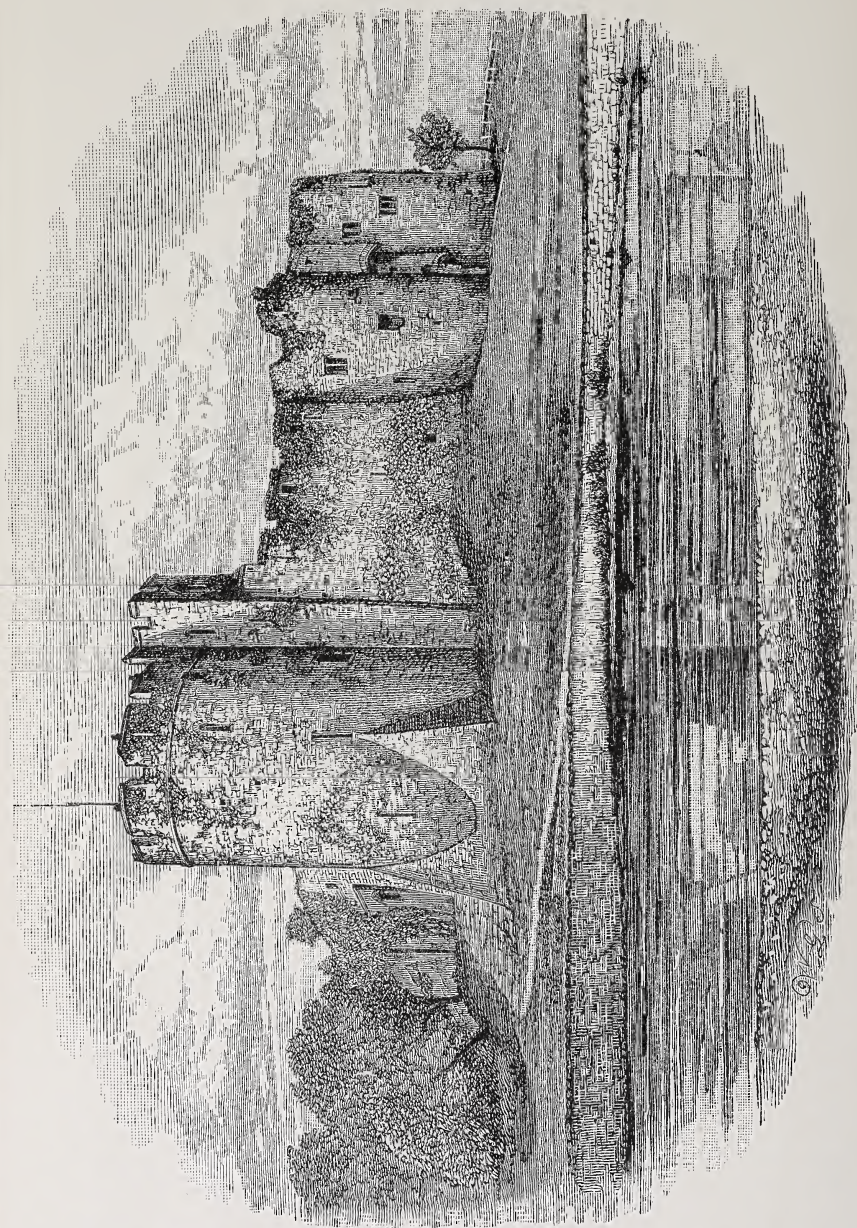
according to Godwin, by two different bishops. The tower, porch, and other parts of the north and north-east, were portions erected by John de la Zouch, a monk of the Order of Franciscans, who presided over the see from 1408 to 1423. The chapel, hall, kitchen, and adjoining apartments were added by Miles Salley, 1500-1516, abbot successively of Abingdon and of Eynsham. "The principal hall was thirty-two feet by sixteen, and twenty feet in height. The chapel, when undivided, was eighty feet by ten." Freeman calls it "the Lamphey of Llandaff". It is now used as a farm-house.

The church of Matherne, which has lately been very effectively restored by Mr. Prichard, diocesan architect, consists of a stately massive western tower, with nave and aisles, south porch and chancel; and is noted as having been the burial-place of St. Tewdric, the hermit king of Glamorgan. The story of his death is given in the *Liber Landavensis*, and Bishop Godwin has given us the following account of the endowment of the church and the see. "The Manor of Matherne, where there is now a palace, was given to the Bishops of Llandaff by Maurice, King of Glamorgan, about the year 560, on the following occasion: his father, St. Theodoric, as he is usually called, having resigned his crown to his son, embraced the life of a hermit. The Saxons invading the country, Theodoric was reluctantly called from his hermitage to take the command of the army. He defeated them near Tintern, upon the Wye. Being mortally wounded in the engagement, he precipitated his return, that he might die among his friends, and desired his son to erect a church, and bury him on the spot where he breathed his last. He had scarcely proceeded five miles when he expired, at a place near the conflux of the Wye and Severn; hence, according to his desire, a small chapel being erected, his body was placed in a stone coffin. As I was giving orders to repair this coffin, which was either broken by chance, or decayed by age, I discovered his bones, not in the smallest degree changed, though after a period of a thousand years, the skull retaining the aperture of a large wound, which appeared as if it had been recently inflicted. Maurice gave the contiguous estate to the church, and assigned to the place the name of Merthyr Tewdric, or the Martyr Theodorick, who, because he perished in battle against the enemies of the Christian name, is esteemed a martyr."

This is further commemorated by a tablet in the chancel; and during the restoration in 1881, when excavating at the base of the north wall, just beneath it, the stone coffin above alluded to was found and carefully reburied on the completion of the work. A little to the east of the coffin was also discovered an earthen vessel, believed to have been the urn in which had been deposited the heart and bowels of Bishop Salley, who directed in his will that his heart and bowels should be buried at Matherne, and his body in the Mayor's Chapel, Bristol. Other bishops of Llandaff buried here were Anthony Kitchen, 1545-1566; Hugh Jones, 1567-1574, and William Blethin, 1575-1590. The earliest portion of the present







CHEPSTOW CASTLE.

church is the square pillar in the north-west of the nave; twelve feet to the north-west of which the base of a similar one was found in 1881, thus indicating the position of the original nave. The existing nave and chancel were built in the thirteenth century, and the tower and aisles in the fifteenth, by Bishop John Marshall, 1478-1496. The chancel arch is carried through with continuous mouldings, and in its crown are three grooves which mark the position of the rood; above it are two openings, and on either side a squint or hagioscope. In the south wall of the chancel is a double piscina; the pillars of the nave arcades are clustered shafts around a central column; the west window contains the collected fragments of old stained glass. All these points were clearly described by the Rev. Watkin Davies, who kindly acted as guide for the occasion.

Chepstow Castle, the next place visited, has its main history briefly summarised by Mr. G. T. Clark, as follows:—"Chepstow is placed upon a cliff, on the western or right bank of the river (Wye), evidently, like Newport, intended as a *tête du pont*, to cover the passage of troops, the river not being there fordable. As the name imports, the settlement is of English origin, though its *Domesday* designation, Estrighoil, corrupted into Striguil, is Welsh. The Castle is divided from the town by a deep ravine, and is altogether outside the wall, which was unusual. The keep of Norman masonry may be the work of William FitzOsborne, Earl of Hereford, or at latest of Roger de Britoli, his son and successor. As early as in the reign of Henry I, Chepstow had come into the possession of the De Clares of the Strongbow line, often called Earls of Striguil. Its possession enabled the Mareschals, successors to the De Clares, to hold their Earldom against Henry III."<sup>1</sup>

Its "Annals" have been treated in full by Mr. Fitchett Marsh, and edited by Sir John Maclean; while the late Mr. Ormerod, D.C.L., has published in his *Strigulensia* several articles bearing on its early history, and that of its parish church.

We were, however, none the less fortunate in having once again the guidance of Major Lowe, who led the members from court to court, pointing out their notable features, both architectural and historical. In the third court, where Mr. G. T. Clark thought there was no absolutely certain trace of Norman work, and little that could with certainty be pronounced Early English, Major Lowe suggested that the four windows of the hall on the upper floor of the building, flanking the gateway, were late Norman, with some later additions; and in the fourth court, again, within the vaulting of the gatehouse, where Mr. Clark points out that the grooves for the portcullis stop about six feet above the level of the road, and states that the grate of the portcullis must have had prongs of that length, Major Lowe urged, from an examination of the quoins of the inner archway, that the road had been raised some feet above the present level, and that the portcullis grooves had consequently

<sup>1</sup> *Medieval Military Architecture*, i, p. 3.



come to within a foot or so of what had been the original level. Before leaving the Castle, Canon Thomas expressed, in the name of the Association, their great indebtedness to Major Lowe for his valuable and courteous services throughout the day. The paper on Chepstow Castle will, it is hoped, appear in due time in the Journal.

The last object inspected during the day was the very interesting parochial, and formerly conventual, church. The earliest notice of it occurs, according to Ormerod,<sup>1</sup> in a Bull of Pope Alexander III, A.D. 1168, from which it appears that "it had been given, 'cum omnibus pertinentiis,' by some unnamed donor, to the Abbey of Cormeilles in Normandy, founded in 1060 by Earl William Fitz-Osborne, who built the Castle of Strigul in later days, and whose son, Roger de Bretville, incurred forfeiture in 1073, before the completion of the *Domesday* Survey, which is silent as to the existence of either the priory or church at Strigul, now Chepstow.

"A later document, however, the Confirmation Charter of King Henry II to the Abbey of Cormeilles, gives an earlier date for the existence of the church of Strigul, and confirms to its monks, churches, lands, etc., as held by them in the time of his grandfather, Henry I, who died in 1100, and names among these tithes in the demesne of Earl Richard FitzGilbert, between Usk and Wye, a fourth part of the tithes of Strigul, and *the church of Strigul, with its chapels, tithes, rent, and appurtenances.*

"The remains of the Anglo-Norman church, as they appeared in 1837, consisted of a nave and side aisles, a comparatively modern north porch, concealing a beautiful Norman arch, with a niche in the early English style over it; belfry tower, erected in 1705-6, under the direction of the port surveyor, over the two westernmost arches of the nave, and the characteristic Norman western porch.

"This western entrance, in the arrangement of its Norman doorway, with its lateral blank arches and the three round-headed windows over it, is noteworthy as being almost a counterpart of the beautiful entrance of St. George's at Bocheville, built about 1050. The eastern piers, intended for the support of a central tower, also bore a close resemblance to some of the simpler parts of that noble fabric. The side aisles also agreed at their western end with the same Norman fabric, and although much disfigured by comparatively modern windows in an anomalous Pointed style, had originally been lighted by small round-headed ones set high in the wall.

"The aisles were separated from the nave by six unusually massive piers, connected by plain round arches with impost mouldings. . . . Over these round arches still remain the Triforia, and over these a row of clerestory windows, all early Norman."

The effect of the demolition of the easternmost pair of arches and the north porch that took place in 1837, and of the subsequent alterations and additions, have been vividly described by Mr. Freeman in the *Archæologia Cambrensis*, Second Series, vol. ii, pp. 1-8.

<sup>1</sup> *Strigulensia*, p. 78.



## EVENING MEETING (TUESDAY).

In the absence of the President, Canon Thomas took the Chair, and before giving a *résumé* of the day's proceedings, took occasion to thank the members for the honour they had conferred upon him in making him their Chairman of Committee, a post which involved much labour and watchfulness for the welfare of the Association. He would do his best to discharge his new duties, and he asked for their forbearance with his shortcomings, and their hearty co-operation, which he knew they would give, in order to render the work of the Association as efficient and successful as possible. One of these duties would be to give a *résumé* of each day's excursion. Such a recapitulation would, he feared, seem tedious and uninteresting to some at least of those who had seen for themselves most, if not all, of the places and objects referred to, but the purpose of it appeared to him to be twofold, and the general result good and useful. It gave the Members an opportunity of drawing attention to points which, in the multiplicity of objects and the brevity of the time allowed, often escaped the general observation; and by eliciting discussion tended to throw many side-lights upon the subjects, and so helped materially to elucidate and explain their character and purpose. Above all, it was intended to give the residents a wider insight into the antiquities among which they lived, and excite in them a deeper interest in their study and their preservation. He then proceeded to describe briefly the chief features of the day's excursion, and having referred, in passing, to their great regret at not having been permitted to inspect more closely the fine remains of Caldicot Castle, he expressed the great obligations under which they all lay to Major Lawson-Lowe for his guidance at Caerwent, Portskewet, Sudbrook, St. Pierre, and Chepstow, and the excellent papers with which he had favoured them at those places.

Mr. F. J. Mitchell was then called upon to read his "Notes on the History of Monmouthshire", a very timely subject, well and carefully handled, for which the thanks of the meeting were heartily accorded. The paper will appear in an early number of the *Archæologia Cambrensis*.

Mr. C. Wilkins exhibited rubbings of portions of two inscribed stones of Romano-British date, at Abercar in Breconshire, and gave an account of the discovery of one of them by Iolo Morganwg, and how it was shown by the latter's son, Taliesin, to Prof. Westwood, who has given both a description and an engraving of it in the *Archæologia Cambrensis*, and in the *Lapidarium Walliæ*. Quite recently, however, he had himself found a further portion of the inscription, and also a fragment of a second. The former read, "NNICCI FILIVS IACIT IN SECVRI IN HOC TVMVLO"; all that remains of the second is simply "ETA FIL". Prof. Rhys made some remarks on the proper name

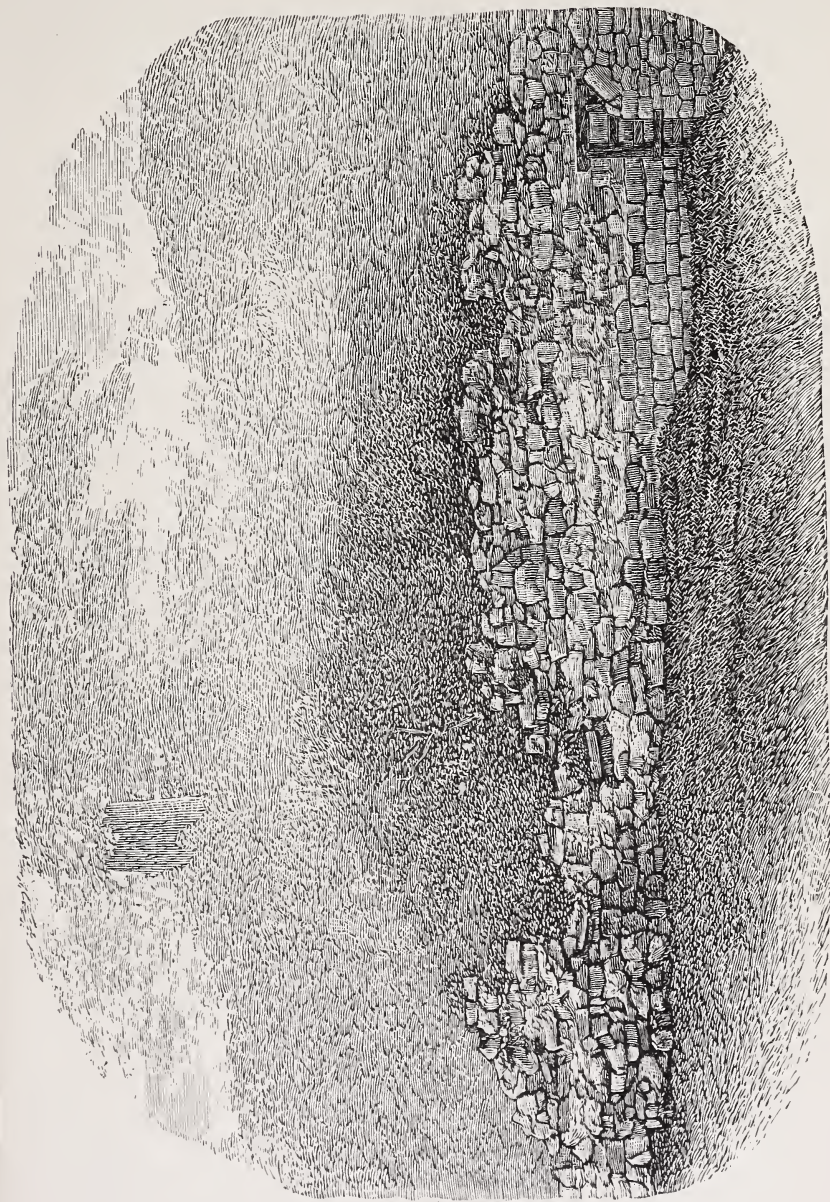
NNICCI, and some cognate forms; but we purpose giving a fuller account of these stones in a future number.

Before the close of the meeting a communication was read by the Secretary from Mr. Cobb, in which he expressed his regret at having been unable to receive the Association at Caldicot Castle, owing to the transition state in which it was involved for needful repairs. Mr. Cobb also complained of the treatment his work at Monkton Old Hall had received at the Annual Meeting at Pembroke in 1880, and claimed that he had carefully observed these two canons: (1) never to remove an ancient stone, except to put a similar sound one in its place, or to bring to light one more ancient; and (2) never to put any structural work (socket-pipes excepted) but what there is evidence that it or its equivalent existed before. Some notes on Chepstow and Caldicot Castles, included in the letter, will appear in a future number of this Journal.

### WEDNESDAY AUGUST 25TH.

Leaving Newport at 9.30, the Members proceeded by carriage road direct to Caerleon, where they were met by Mr. F. J. Mitchell, our guide for the occasion. Having shown from the bridge the general lie of the Roman city and the mediæval castle, Mr. Mitchell pointed out the position of the bridge by which the Roman road was carried over the Usk, and the means by which it was defended, and then led the party along the outer face of the Roman Wall, and by its south-west angle, where the best section is to be seen of the original walling, of which we are glad to be able to give an engraving from a photograph taken by Mr. W. H. Banks. This wall is not to be compared indeed with the similar remains at Caerwent; but considering for how many generations it must have served as a quarry for building material for the town, it is not to be wondered at that so little now survives. In the adjoining field, on the west, is the amphitheatre, no longer showing its rows of seats, but still giving evidence of the four points of ingress and egress. Though much worn away by the effects of time, it is still of considerable size, and far more distinct in its character than the one seen at our visit to Mons Heriri (Trawsfynydd, Merionethshire) last year. Its purpose is further confirmed by the name of the adjoining "Bear House Field". Between the amphitheatre, however, and the field runs the expressive "Broadway", i.e., the Roman road from Caerleon to Nidum and Maridunum. Turning along this, the Via Julia, we entered the station on its western side, and, passing the Priory House on the right, proceeded to the Museum. Numerous Roman remains had been dug up at different times within the limits of the wall and in the surrounding district, many of them were turned to other uses or destroyed; but when, in 1847, that excellent Association the Monmouthshire and Caerleon Antiquarian Society, was established, one of its first cares was the erection of the Museum,





ROMAN WALL, CAERLEON.





where the finds might be safely stored. So that now, mainly through the indefatigable devotion of Mr. John Edward Lee, F.S.A., Caerleon can boast of a collection of Roman antiquities not often excelled. These have been described and illustrated by Mr. Lee in his *Delineations of Roman Antiquities found at Caerleon (the ancient Isca Silurum) and its Neighbourhood*; but as this brief (only fifty-four pages) but scarce work has long been out of print, we would refer those who may wish for further detail to a handy little guide-book to Newport and Caerleon (Part I), published by Mr. W. N. Johns, Newport, who gives from it, *inter alia*, a handy summary of the contents of the Museum and their original locality. These remains embrace altars, votive tablets, sepulchral inscriptions, centurial stones, tiles, pottery (black and red), Samian ware, amphoræ, urns, lamps, fibulæ, columns from the market-place, a beautiful tessellated pavement, and a large collection of coins found either here or at Caerwent. For a notice of some of these remains we refer our readers to the late Prebendary Davies's paper on "Caerleon on Usk", in the current Number.

The church, recently restored by Seddon, is of Perpendicular character, and comprises chancel, nave, north and south aisles, and a north transept with vestry at north-east angle. The oldest portion is the westernmost bay of the nave, which is Norman, and has a doorway above; it now forms the base of the tower. The chancel arch is continuous, as at St. Asaph Cathedral: the pillars of the arcade have been taken down and rebuilt. There is a handsome modern reredos, representing the Last Supper. In the churchyard still stands the base of the cross, now forming a post for a lamp; but a Roman altar, an inscribed stone, and a tessellated pavement of labyrinthine pattern (the last found in digging a grave in 1865) have been removed to the Museum for preservation.

After the church, a visit was made to the site of the castle, in the grounds of Dr. Woollett, who very courteously received the Members, and read an interesting paper on the History and Legends of Caerleon, which will be printed in the Journal. He also pointed out the site where remains of a Roman villa had been exhumed, and then led the party to the top of the castle mound, from which an extensive view was obtained of many places of interest in the neighbourhood. After partaking of his hospitality, the party proceeded by road to Usk, passing on their left the ruins of Llangibby Castle.

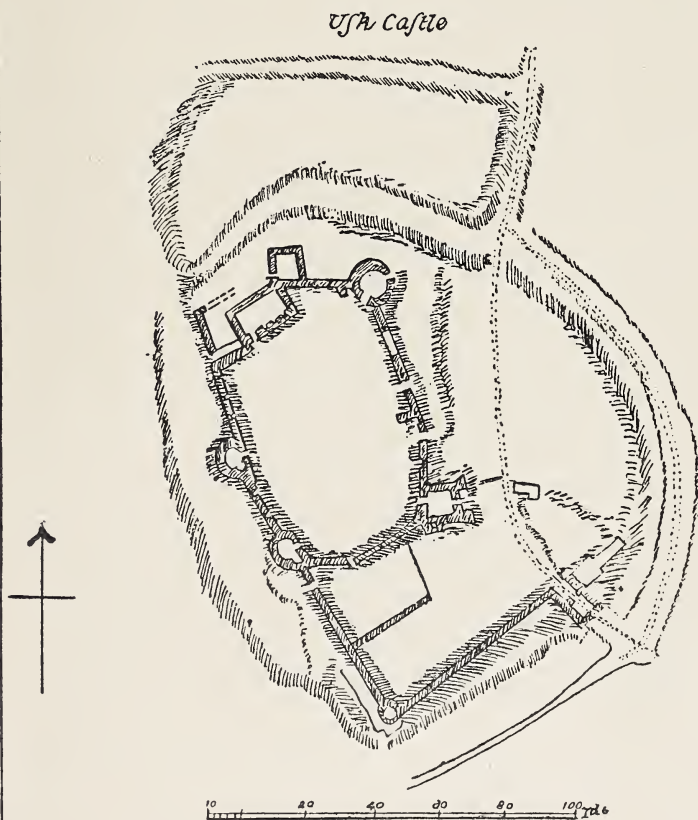
At Usk, the first object visited was the Benedictine Priory Church, the foundation of which is attributed by Tanner to Sir Richard de Clare and his son Gilbert, prior to A.D. 1236. The tower stands at the east end, and the space beneath it now forms the chancel; but originally it was not so, but it stood at the junction of the monastic choir and the parochial nave; and it shows by its external weatherings that the church had been cruciform. The arches of the tower are Norman, but the church was rebuilt in the thirteenth century, with later additions of Perpendicular date. On the Dissolution, the

Dele hte pithode yar ll pñadoniar llaexhael lundryñy hvanom bae bryntamle tyruawp hamae  
 Sñif fmuore luma fadam yfke rna lkaue Deke kumme dnter kyman llae l orillo bndur

estates of the Priory were granted to Roger Williams, and the monastic portion of the church, as well as the monastic buildings soon fell into decay. It was about the same time that the chancel was transferred to its present position from the easternmost bay of the nave. Portions of the rood screen remain still *in situ*, and let into it is a brass plate, with an inscription which has been a puzzle to antiquaries for generations. Coxe has given a very fair engraving of it, and a number of attempted translations, none of which, however, are very intelligible, or catch at all clearly the purport of the wording. In the *Archæologia Cambrensis* (First Series, vol. ii, pp. 34-41) there is an article by Mr. Wakeman, who also gives the readings from Coxe, and another of his own, in which he appropriates the inscription to one "Adam Usk", whom he would identify with Adam ap Iorwerth ap Cradoc, living in the time of Henry III, and Steward of the manor belonging to the Clare family in the county of Monmouth. This office he had held under the last of the Welsh lords, viz., Morgan ap Howel, and on his decease he transferred his services to his Norman successors, and obtained a charter from Henry III, dated 1246, confirming to him the office and the estates granted to him by his former masters. Canon Thomas, however, claimed the inscription for another Adam Usk, an eminent native of the town, born about 1360 or 1365, a Doctor of Laws of Oxford, and a prominent actor in many civil and ecclesiastical causes of his time. This Adam wrote a Chronicle of contemporary events, which has only quite recently been discovered, edited and translated by Mr. E. Maunde Thompson of the British Museum, and published by John Murray, 1876, under the title of *Chronicon Adæ de Usk*. The book itself was exhibited by Canon Thomas, and sundry local references brought to support the appropriation,—a subject to which we hope a fuller recurrence will some day be made. Mr. Egerton Phillimore added much criticism of the somewhat hopeless attempts that had been made at translation, but confessed his inability to render a satisfactory one.

Through the courtesy of the owner of the Priory, the Members were permitted on the present occasion to examine the south and east end of the church, which enabled Mr. S. W. Williams to work out some interesting points in its architectural character, of which further notice will appear.

Of the castle there are but scant remains, a mere shell enclosing an oblong court about 240 feet in length by 162 feet in breadth. The earliest portion is the keep, on the west side, the base of which is Norman, with later additions above, but the extensive earthworks and dykes, shown on the accompanying plan, indicate that it must have been a strongly fortified post before the existing castle was erected. The Great Hall appears to have been at the north-west angle of the court, and beneath it the buttery; at the south-east corner, near the gateway, which is grooved for a portcullis, stood the principal apartments.



It is not known who was the founder of the castle, but the earliest name that appears to have been historically connected with the place



was one Twrstein Fitz Rolfe, who was standard-bearer to the Conqueror at the battle of Hastings, and is described as holding certain lands between the Usk and the Wye and certain lands beyond the Usk, which included Trelleck as one of its members. He was lord of Usk, and having died without issue, Usk appears to have been granted to Richard de Clare, who also came over with the Conqueror, and to whom he was very nearly related. He died in 1114, and was succeeded by the two Gilberts de Clare, surnamed Strongbow. The conqueror of Ireland, Richard Strongbow, held the castle for some time, when it was taken by Owen ap Iorwerth of Caerleon. Isabella, the heiress of the last Richard, married William de la Grace, the first Earl of Pembroke, Earl of Chepstow, and Lord Mareschal of England (William Marshall, so surnamed from his office), by whom she had five sons and five daughters. He died in 1219, and was succeeded by his five sons, viz., William, Richard, Gilbert, Walter, and Anselm, who died without issue, upon which the property became divided amongst the descendants, and Usk was awarded to Richard de Clare, the son of Isabella, the third sister, who married Richard, Earl of Gloucester. Upon Richard de Clare's death in 1262, his son Gilbert, surnamed "The Red", being under age, was a ward of the Crown, and on attaining his majority he went to law with his mother, who claimed Usk as a part of her dower. The castle was taken by Simon de Montfort in 1265, but three days afterwards he was driven out by Gilbert and Prince Edward; he went to Newport, where he demolished the bridge, and afterwards escaped into Wales. Earl Gilbert died in Monmouth Castle, December 25th, 1295, leaving a son Gilbert, four years old, and three daughters. His widow then held the castle of Usk as her dower. Gilbert came of age May 11th, 1313, but was killed at the battle of Bannockburn, on the 24th June, in the following year, and his only son having died in infancy, his property was divided between the three sisters. Upon the division, Usk was awarded to the youngest, Elizabeth, who first married John de Burgh, Earl of Ulster; secondly, Theobald de Verdun; and thirdly, Roger de Amory. Notwithstanding her subsequent marriages she always styled herself Elizabeth de Burgh, the Lady of Clare. She was compelled to exchange Usk and Caerleon with Hugh le Despenser the younger, for manors in Glamorganshire, but not without a very solemn protest on the part of the Lady Elizabeth. Her third husband, Roger de Amory, was engaged with the other barons in ravaging the estates of the Despensers, and being taken prisoner was sentenced to be hung, but the king pardoned him on account of his former services, and because he had married his niece. The castle was seized by the king in 1322, and given into the custody of John Walwyn, and soon afterwards to Gilbert Glynkerney, who was ordered to levy 300 men for the king's service, and to obey the orders of Hugh Despenser. On the accession of Edward III, he restored the estates to the Lady Elizabeth, who survived her three husbands, and died in 1360. Her only son, William de Burgh,



having died before her, Elizabeth de Burgh, her grand-daughter, became her heir, who at an early age was married to Lionel, Duke of Clarence, third son of Edward III. Philippa, their daughter and heiress, married Edmund de Mortimer, Earl of March, who died in 1382, leaving his son Roger under age, the rightful heir to the throne of England. Roger Mortimer, fourth Earl of March, was born here, April 11th, 1374, and baptised the following Sunday, by Courtney, Bishop of Hereford; he had for sponsors the Abbot of Llandaff, the Abbot of Gloucester, and the Prioress of Usk, and was declared by the Parliament in 1381 heir-apparent to the Crown. On the 26th July 1397, Earl Roger, who was styled Lord of Usk, Trelleck, Llangibby, Caerleon, Tredunnock, etc., granted a charter, conferring certain privileges on the burgesses of Usk, which charter was confirmed by his son Edmund. Ann, the sister of Edmund, married Richard, Duke of York. Edmund, being the right heir to the Crown, was imprisoned during the reign of Henry IV; but Henry V, on his accession, had the generosity to liberate his prisoner and restore to him his estates. Edmund de Mortimer died in 1424. His widow held the castle in dower; she died in 1432, when Richard, Duke of York, nephew of Edmund de Mortimer, succeeded to the castle and made it his residence; and his son Edward, afterwards Edward IV, King of England, was born here. William ap Thomas (William Herbert, first Earl of Pembroke) and his son, the second Earl, were Constables of the castle; and it seems probable that the north porch of the church, decorated with the Herbert badge, was erected by one of them. Henry VII gave Usk to his son Arthur, Prince of Wales, upon whose death it reverted to the Crown, and was, in 1544, given to Queen Catherine Parr as part of her dower. After her death, Edward VI, on the 6th May 1550, granted it to Sir William Herbert, afterwards Earl of Pembroke. During the reigns of Henry VII and VIII, the castle appears to have been neglected; and in the valuation of the property at the time of this grant, it was stated to be in a ruinous condition and worth nothing, and that the herbage of the courts was claimed as a perquisite by the Steward. It continued in the Herbert family to the death of Philip, seventh Earl of this branch of the Herberts, and then devolved to his only daughter Charlotte, who married, first, John Lord Jeffreys; and secondly, Thomas, Viscount Windsor. Their son, Herbert, Viscount Windsor, sold it to Valentine Morris of Piercefield, who disposed of it to Lord Clive, from whom it was purchased by the fifth Duke of Beaufort, and is now the property of the eighth Duke of Beaufort.

Arrived at the beautiful ruins of Raglan Castle, we passed, under the guidance of the warden, Mr. Raglan Somerset, through the grand portal, between two imposing pentagonal towers, into the paved court, at the south-east corner of which stands the closet tower, and adjoining to it the breach in the walls made by Sir Thomas Fairfax, the Parliamentary general, which led, after a close siege of more than two months, to its capture and final dismantlement.

ment, by the orders of the ruthless Cromwell. This castle was one of the most frequent and welcome resorts of Charles, in whose behalf it was the first to be armed by its owner, the noble old Marquis of Worcester, and the last to surrender to the King's enemies. The oldest portion is the massive hexagonal keep, "Twr Melyn Gwent" (the Yellow Tower of Gwent), surrounded by a deep moat and detached from the rest of the fortress, but enclosed within the walled area of four acres and a half. The hall of state, with its beautiful window; the state apartments of the royal martyr; the ruined chapel and the grand staircase in the fountain court, with such details as still survived of sculpture and carving, all made us regret that our time had run so short; but it is something to look back upon with lingering memories. Although "not of the extent of Caerphilly or Carnarvon, nor of the antiquity of Harlech, Rhuddlan, or Chepstow, it is of an age sufficient to make it venerable, and so decked with manifold beauty of design and execution, as to awaken a sense of boundless admiration, mixed with unavoidable regret that a human work so grand and mighty should be lying ingloriously in the dust."

Little is known of the castle built here by the De Clares in the thirteenth century, but it is believed to have occupied the site of the Tower of Gwent. In the reign of Henry V the castle was in the possession of Sir William ap Thomas, the son of Thomas ap Gwilym ap Jenkin of Llansantffraed; his son William was created Lord of Raglan, Chepstow, and Gower, by Edward IV, who commanded him to assume the surname of Herbert, in honour of his ancestor Herbert FitzHenry, Chamberlain to Henry I, and he was afterwards created Earl of Pembroke. On the death of his eldest son, William, without male issue, in 1491, the castle and estates passed with his daughter Elizabeth to her husband, Sir Charles Somerset, from whom they have lineally descended to the present owner, the Duke of Beaufort.<sup>1</sup>

### EVENING MEETING.

The President, on taking the chair, regretted that the great extent of ground covered by their excursion yesterday, and the lateness of their return, had rendered it impossible for him to get back from his house in time to take his place last evening, and that his duties as Chairman of the Alexandra Dock Company had necessitated his absence from to-day's excursion; but he hoped that Members had had as pleasant and successful a day as the preceding, and especially that they had discovered the old Roman racecourse at Caerleon, and had come back quite convinced that Arthur and his Knights had sat around the Round Table there. He then called on Canon

<sup>1</sup> See, further, an interesting little *Guide to Raglan Castle*, published, with plan and illustrations, by Waugh, Monmouth.





BACIAN KEEP, URAM, INNER COURSE





Thomas to give a *résumé* of the day's proceedings, in the course of which, after a notice of the visit to Caerleon, reference was made to the *Historical Traditions and Facts relating to Newport and Caerleon*, published by Mr. Johns of Newport, as containing, in Part I, besides much information as to the pre-historic and Roman periods a handy account of the contents of the Caerleon Museum. Canon Thomas referred more fully to the "Adam Usk" inscription, and the light which a careful examination of the many local references in *Chronicon Adæ de Usk* would throw on the history of that neighbourhood at the end of the fourteenth and beginning of the fifteenth century.

Professor Sayce, speaking with special reference to the Roman remains seen yesterday and to-day, said:—"There are few remains of Roman Britain more interesting than the sites of Caerleon and Caerwent. Not only are the Roman structures which we still find above ground in each place considerable, but the remoteness of the two cities from the eastern coast of the island and the attacks of invaders from Germany, render it likely that their fall must have been delayed for some time after the departure of the Romans from the island. In fact, it does not appear that they were ever destroyed by the Saxons at all. When the Saxon invader at length found his way across the Wye he was already a Christian, and the era of his rage against cities and churches was past. The destroyers of Roman Caerwent and Caerleon cannot have been Saxons or Angles, and we are therefore led to see in them the Irish tribes who may have sailed up the Bristol Channel, or have advanced by land from their settlements in Pembrokeshire. In the pages of Gildas it is the Picts and Scots rather than the Saxons to whom the destruction of Roman civilisation in Britain is due.

"Now there are several reasons which lead us to believe that Caerwent and Caerleon must have continued to exist as Roman cities for a considerable period after their severance from the civilisation of the continent. Bath, Gloucester, and Cirencester, were not destroyed by the kings of Wessex until 557, and Dr. Guest has made it probable that Uriconium did not share the same fate until seven years later. If these cities were still standing at that date, there is no reason for supposing that the Roman cities of Monmouthshire had already perished. Tradition, indeed, makes Caerleon the see of St. Dubritius, the predecessor of St. David, and we know that it was inhabited by Welsh princes at a much later period. If Giraldus is to be trusted, the remains of magnificent Roman buildings were still to be seen there in his own time. We may, therefore, conclude that not only were Caerleon and Caerwent never captured by the Saxons, but that the destruction which their ruins attest did not take place till the sixth or seventh century, and that in the case of Caerleon it was so incomplete as to cause no break in the ecclesiastical history of the city.

"This conclusion is confirmed by an examination of the coins which have been discovered on the two sites. Not only do we find among

them coins of Victor, Arcadius, and Honorius, and Honorius alone, but also minims struck in rude imitation of Constantine's coins, and thus belonging to a time when the British cities of the west were cut off from the mints of the Continent and of London. Where such minims are found we may feel fairly confident that we shall find other remains of that dark period in British history, over which the pages of Gildas alone cast a faint flicker of light, but in which, nevertheless, the foundations were laid of our modern social life as well as of our modern nationalities. A scientifically conducted exploration of the sites of Caerleon and Caerwent becomes, therefore, a matter of high importance to the archæologist and historian. Systematic excavations may be expected to bring to light numerous objects which will show how Roman civilisation in Britain kept up its long struggle against encroaching barbarism, and finally disappeared. Here, if anywhere, we are likely to find inscriptions, or other monuments, which may help to fill up the blank page in our national history, and possibly throw light on the mysterious personality of King Arthur himself. At all events we cannot fail to obtain some information as to Irish settlements in the west of Britain, and the origin and rise of the modern Welsh people and their language. Caerleon itself must answer the puzzling question of the relation between the Caerleon of the Roman burghers and the Caerleon of the Welsh princes. Even Caerleon, however, is a less promising field for careful and systematic excavation than the site of its sister city Caerwent. The overthrow of Roman Caerwent seems to have been more complete than that of Roman Caerleon, and its site was never built over to the same extent as that of Caerleon. We may, therefore, hope that means may be found for thoroughly exploring it in accordance with the scientific requirements of modern archæology."

Mr. Stephen W. Williams described the architectural features of Usk church, and by means of indications in the external walls, and the help of a black board, represented it in its original form as a conventual and parish church combined; and then showed the subsequent changes introduced in the fifteenth and sixteenth centuries. The present church he considered to be about as bad a specimen of churchwarden Gothic as he had ever seen. In Caerleon church he had noticed a portion of a Norman arcade, and over it Early English work. From what he had seen there he concluded that Caerleon had participated in the prevailing wealth of the period of Henry VII and Henry VIII, which had been a great age of church building. The general style of the churches corresponded with those of Somersetshire and Devonshire, and from those counties he believed the masons to have come who built the additions made during the Perpendicular period.

Mr. Egerton Phillimore alluded to the different theories broached about the curious inscription in the church at Usk, and the various ineffectual attempts that had been made to decipher and explain it. It was entirely in Welsh, but it was not written, he thought, by a

Welshman, or one acquainted with Welsh idioms, and it had also been engraved by some one who did not know the language he was dealing with. The metre employed was very common, and had prevailed from the time of Dafydd ap Gwilym, in the middle of the fourteenth century.

The President then called upon Mr. R. W. Banks to read his paper—which is printed in the current number of the Journal—on “The Early History of the Land of Gwent”, for which the President expressed to him the thanks of the Association, as being a useful contribution to their county history.

#### THURSDAY, AUGUST 26TH.

The first point this morning was the Castle, to which a small party proceeded, through a downpour of rain, before the more attractive portion of the day's excursion was entered on. As a historical account of the foundation and after fortunes of the Castle, together with a plan and description, has been already given from the pen of Mr. Octavius Morgan, it is not necessary here to do more than mention that the present uses of a brewery have involved much alteration of the interior arrangements, although the main features of the structure are not much altered. The two most important remains are the extensive vaults, which are still used, for the most part, for their original purpose ; and the chapel, which has been sadly desecrated. It is “finely vaulted, very high, and of a cruciform shape ; and at each internal corner is a small, square chamber in the two octagonal turrets, probably serving for sacristy or confessional.”<sup>1</sup>

At 10.30 Newport Station was left, and as the train emerged out of the tunnel, some three miles above Chepstow, a lovely view of the windings of the Wye below opened out. On this side were the richly wooded slopes of the Banager Rocks ; on the other rose the famous Wyndcliff. A little further, and we curve round the Plumbers' Cliff, and a singularly beautiful view of Tintern Abbey and its surroundings lay before us.

A walk of a mile and a half from the Station brought us to the site of what has been described, and perhaps not unjustly, as being, “for rich picturesqueness of situation, and extent and beauty of architectural remains, the most attractive Gothic ruin in the world.” It was founded originally in A.D. 1131, by Walter, third son of Richard de Clare, a Norman baron, and cousin-german to the Conqueror ; but the present edifice is of later date, being the new foundation, in A.D. 1239, of Roger de Bigod, Earl of Norfolk, and Marshal of England, to whom the De Clare estates had passed by marriage. The Order to whom it belonged was the Cistercian, and the typical plan of their houses is well shown in its arrangements.

<sup>1</sup> *Suprà*, p. 275.



On entering, through the west door, the members were received by Mr. Loraine Baldwin, the courteous guardian, who had thoughtfully secured for the occasion the services of Mr. Thomas Blashill, F.S.A. Mr. Blashill, who has for many years made the Abbey a loving study, then described its general features, and pointed out in detail, from the evidence of arch, and pier, and masonry, the several stages of its construction, and afterwards conducted us through the several parts of the monastic buildings. As he has promised to contribute an article to our Journal, embodying his latest researches, it is enough to say here that in spite of the heavy downpour, which marred considerably the enjoyableness of the visit, the unbroken attention of the members showed how entirely they entered into the attractions of the place, and how fully they appreciated the benefit of having such a guide to lead them.

The little church of Tintern Parva, prettily situated on the banks of the river, between the Abbey and the Station, has a good groined porch, with a holy water stoup. It consists of nave and chancel, with a vestry on the north side; has lately been restored, and is kept in good order.

At Monmouth the interesting Norman church of St. Thomas, Overmonnow, was described by the Vicar, Mr. Potter, in a paper which we intend to print; and some recent changes were illustrated by contrast with an old picture of the interior, bought at Sir Charles Landseer's sale, and presented to Mr. Potter by Mr. Mew, the architect, who superintended the repairs in 1880.

Passing the base of the old Cross which, according to Speed's Map of Monmouth, formerly stood in the centre of St. Thomas' Square, we crossed the Monnow by the bridge, with its picturesque Toll-Gate, and proceeded to Monmouth. In the Borough Hall Mr. Champney Powell, the Mayor, and Mr. T. R. Oakley, the Town Clerk, exhibited an interesting collection of court-rolls, the maces, seals, and other valuables belonging to the Corporation. It is to be hoped that some good Monmouthian will carefully examine these early records, as they cannot fail to throw much light on the place-names, people, and tenures of which they treat.<sup>1</sup>

The parish church of St. Mary's has quite recently (1882) been rebuilt, from the plans of the late Mr. G. E. Street, R.A., with the exception of the tower and spire and part of the west wall. This wall is part of the Norman building, and against it has been built a Decorated tower surmounted by a beautiful spire. The "beautiful church built with three lles", noticed by Speed, "and at the east end a most curiously built (but now decayed) church called 'the Monkes Church', in the monasterie whereof our great antiquarie Geffry, surnamed Monmouth and Ap Arthur, wrote his Historie of Great Britain", were ruthlessly taken down in 1736 to make way for a Hanoverian edifice, which in its turn, again, was

<sup>1</sup> In illustration of our meaning we would point to *The Town, Fields, and Folk of Wrexham*, by Mr. A. N. Palmer, F.C.S.



removed in 1881. Around the base of the tower, internally, a quantity of encaustic tiles has been inserted for their preservation; some of them heraldic, others inscribed with texts and a date, [M]CCCCLVII. A portion of the Priory (Benedictine) buildings still survives on the north side of the church; and a handsome oriel window of the fifteenth century is still shown as marking Geoffrey's study.

But little of the Castle remains: only a few walls and skeleton apartments; but among them one that is said to have been the room in which Henry V (thence surnamed "of Monmouth") was born in 1357. The materials were largely used in the building of the Castle House in 1682,—a handsome specimen of the period, with richly ornamented ceilings and good wainscoting; at one time a dower-house of the Beaufort family, but now used as the Armoury and Barracks for the Royal Monmouthshire Engineer Militia. The Rev. W. Bagnall Oakley read here a very interesting paper on Monmouth, which will be printed in the next Number of the Journal.

The evening meeting, at 8.30, was for members only, to decide the place for the Annual Meeting in 1886, and to transact other business relating to the Association.

### FRIDAY, AUGUST 28th.

At 9.30 the members started by train for Caerphilly Castle. Here we were met by the Rev. J. W. Evans, Vicar of St. Melan's, who acted as guide for the occasion, and with the aid of Mr. G. T. Clark's account in "Mediæval Military Architecture",<sup>1</sup> and an excellent ground-plan, conducted us over the several parts, in succession, of this beautiful and extensive ruin. The fine hall, the inner court, and the gate-house, are, according to Mr. Clark, finer than anything in Britain. In extent it is second only to Windsor; and in the skill with which it is laid out, and the natural features of the ground turned to advantage, it is second to no mediæval fortress whatever. There was a good deal of discussion as to the sites of the kitchen and the chapel; but the more skilled opinion agreed in placing the latter at the east of the hall; and the former on its south side, east of the so-called Kitchen Tower. An article on this Castle has been promised for a future issue of the Journal.

At Bassaleg, on the return journey, an inspection was made of the parish church, which contains many monuments to the Morgans of Tredegar, but has little of antiquarian interest. In the *Archæologia Cambrensis* for 1859, p. 234, regret was expressed at the destruction of a small isolated chapel of Perpendicular architecture that stood in the churchyard, and had been used as a school. The

<sup>1</sup> This article first appeared in the *West of England Journal*, 1835-36, and subsequently in the *Archæologia Cambrensis*, 1850, New Series, vol. i, p. 250.

name is apparently equivalent to *Maes-Aleg Campus Allecti*; just as we have Bach and Mach, Bathafarn and Mathafarn, as local variations of the same words. A misapprehension of this fact has probably led to the dedication of the church being assigned to St. Basil. Coxe tells us that "according to Tanner, Bassaleg was formerly a Benedictine priory of Black Monks, a cell of the Abbey of Glastonbury, to which the church was given by Robert de Haye and Gundreda, his wife, between 1101 and 1120." No remains of the ancient priory exist; but there is a ruined building in the forest called "Coed y Monachty", which appears to have been connected with it.

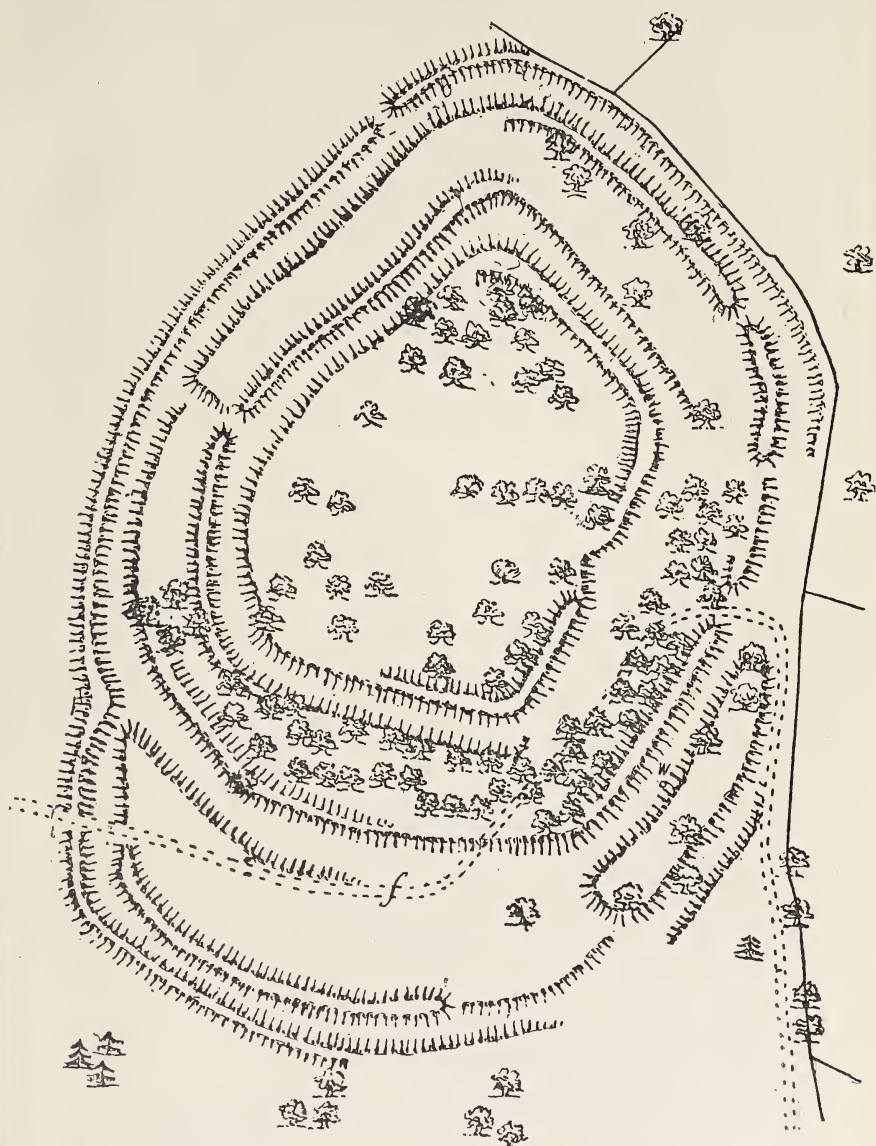
A pleasant walk from the church brought us to Tredegar Park, where the Association was most hospitably received by the President. The house is said to have been designed by Inigo Jones, but was not completed until 1672; but the great hall is a portion of the earlier "very fair place of stone" mentioned by Leland, and is probably five hundred years old.

Canon Thomas, in thanking Lord Tredegar for his genial hospitality, took occasion to remark that whatever changes may have passed over Tredegar itself during the interval, their host admirably represented, in this respect at least, the character of his ancestor, Sir John Morgan of Tredegar, Knight of the Holy Sepulchre, whom Gwilym Tew described, c. A.D. 1460, as

"Morgan, gwin llydan Gwaun llwg."  
(Morgan, the Vine of broad Wentloog.)<sup>1</sup>

Crossing the railway to the other side of the extensive park, we visited the strongly fortified camp called "The Gaer", of which we give a plan, reproduced from the 25-inch Ordnance Map. It stands on high ground which slopes sharply on the west, but on all other sides is easy of access. It commands an extensive view seaward over the mouth of the Usk and Wentllwch level, suggesting that it was so placed by its constructors as to give the earliest notice of any invasion of marauders on the coast. The fine oak-trees which stand around it, and the name, "Coed y defaid", on the Ordnance Survey, of the ground on which it was constructed, lead to the notion that it stood in the midst of a primæval forest as a residence and place of defence, sheltered from wind and weather, and difficult of approach, and well answered Cæsar's description of a British *oppidum*. The inner space, an irregular parallelogram, is defended by three lines of foss and dyke; that on the north and most accessible side being the most formidable, with an extra line thrown out along the south. The entrances are skilfully curtained by the inner lines of defence, so that an enemy passing through the first would be subject to the arrows and other weapons of the defenders for a considerable distance before reaching an inner opening. The position was one of much strategic value, as it served to guard the

<sup>1</sup> *Arch. Camb.*, Series V, vol. i, p. 40.



THE GAER IN TREDEGAR PARK.

approach from Caerleon and Newport, to the Valleys of the Ebbw and the Rhymney and the land of Morganwg. Its date and constructors are points not easy to settle. The name "Gaer" (*castra*) looks Roman; but it is too strongly fortified for such a position, having no water-supply, and is not sufficiently regular in its form, to owe its origin to the Romans. In a district, however, which for its own wealth, and for its openings into the inner country, has from earliest times been keenly contested and firmly held (as witnessed by the number of camps on all the surrounding hills), such a position as the Gaer would be sure to be coveted by every successive invader, and each occupant would in turn add some little to its means of defence.

At St. Woollos' Church, Newport (the last but by no means the least interesting object for inspection during the Meeting), Mr. Davis read a paper, written in 1854, by Mr. Octavius Morgan, who afterwards described in detail the chief points touched upon, as well as some results of the late restoration. These have been incorporated in his account of the church printed in this current Number.

### EVENING MEETING.

The President having taken the chair, called upon the Chairman of Committee to give the *résumé* of the last two days' excursions.

In doing so Canon Thomas announced, as the result of their last evening's consultation, that the Committee had fixed upon Chester for the Annual Meeting in 1886.<sup>1</sup> He was afraid that many persons on joining their excursions for the first time, and seeing, as they had on the present occasion, a beautiful country with most interesting remains of Roman and mediæval antiquity, in lovely weather (with only one exception), and under most favourable auspices, would carry away the idea that our Meetings partook rather of the nature of an enjoyable picnic than of the investigations of a learned Society. He was glad to think that this Meeting had been to all of them a very enjoyable one; but if the surroundings had been less favourable, he was quite sure that this Meeting at Newport would have been, in any case, full of interest to them, for they would have gone about their own work resolutely for that work's sake; and one result of their annual gatherings was to be seen in the information gathered into their annual volumes as a consequence of their visits. This time, indeed, they had been unusually fortunate in having able guides to point out and illustrate the places they had seen; and many promised papers would perpetuate, in the pages of their Journal, the fruits of this week's reunion. At the beginning of the week they had expressed their

<sup>1</sup> This decision has since been altered, on finding that the Royal Archæological Institute have also selected Chester, and Swansea has been substituted in its stead.



gratification at being so cordially welcomed by the Monmouthshire and Caerleon Antiquarian Association, and they had now to give expression to their great obligations to some of its leading members for the part they had taken in describing the history and antiquities of the county. He then gave a short *résumé* of the two days' proceedings; and speaking of Caerphilly, he hoped that their experience there would give encouragement to some able but too diffident members to put their thoughts on paper; for the description of that Castle by Mr. G. T. Clark, which had been so helpful to them, was the matured result of a paper first printed by him exactly fifty years ago. Archæological knowledge, it must be remembered, like all other knowledge, *vim acquirit eundo*; but it must first have a start. The long and valued services of another of their honoured Vice-Presidents, Mr. Octavius Morgan, and his personal presence among them at this their closing meeting, showed how attractive the study of antiquity proved to be, and that instead of cramping their sympathies it enabled them to take an enlarged and correcter estimate of times and places by giving to each age and movement something of their fair share of weight and influence.

The President then proposed a vote of thanks to the Mayor and Corporation for the use of their new Town Hall. While the handsome appearance and convenient arrangement of the building bore witness to the energy and prosperous commerce of their town, their courtesy in so readily placing those rooms at the service of the Association over which he had the honour to preside, showed that they were not unmindful of their debt to the past, and he ventured to hope that their Meeting at Newport would not pass away without producing some influence of permanent value.

Canon Thomas, in seconding the vote, referred to the venerable relic of which Churchyard had written some three hundred years ago, as in past days—

“The castle hard towyn,  
Which yet shows fair”;

and hoped that if ever the Mayor and Corporation should have the opportunity, they would secure its possession for the town; otherwise there would be danger here also of what he had said of another castle in the neighbourhood, that—

“Sith it weares and walls so wastes away,  
In praise thereof I mynd not much to say :  
Each thing decayed goes quickly out of mind”;

a contingency which it was one object of their Association to prevent.

The Mayor, Col. Lyne, suitably acknowledged the vote, and thought it was a great advantage that the vast number of people who had visited their new Town Hall during the week had also had

the privilege of inspecting the rare curiosities brought-together in the local museum.<sup>1</sup>

Mr. R. W. Banks proposed the thanks of the Association to the Local Committee, especially Major Lawson Lowe, and their Local Secretary, Mr. T. D. Roberts. Seldom had they enjoyed a more pleasant and successful week, and that was owing to the excellent arrangements made by the Committee, not only for seeing the places of antiquarian and historical interest, but also for finding some one on the spot to explain and illustrate them. And in this they had been throughout unusually successful, and more particularly so at Caerwent, Sudbrook, St. Pierre, Chepstow, and Monmouth.

Mr. Laws seconded the proposal the more heartily because Mr. Roberts had, by his great readiness, relieved him of a somewhat troublesome portion of his duties as a General Secretary.

Professor Sayce proposed a vote of thanks to the readers of papers, especially to Mr. Octavius Morgan, Mr. Mitchell, Dr. Woollett and the Rev. W. B. Oakley. He was glad to renew an old acquaintance with the county of Monmouth, and to do so after a long interval under such favourable conditions. We were told by an old author that—

*"Segnius irritant animos demissa per aures  
Quam quæ sunt oculis subjecta fidelibus et quæ  
Ipse sibi tradit spectator";*

but on the present occasion they had been able to combine both through the help of the valuable papers read. He then spoke of the great historical importance of the finds at Caerleon and Caerwent, and the desirability of a careful supervision of any future exploration at either of those places. The vote was seconded by Mr. Hartland.

Mr. R. H. Wood, F.S.A., in proposing a vote of thanks to the ladies and gentlemen who had sent contributions to the temporary museum, and to the curators, to whom they were so much indebted, drew attention to some of the objects before them, and which had been seen by the many thousands who had passed through the new Town Hall during the week. He remarked that it was rarely the good fortune of the Society to have at their Annual Meetings a museum containing so many things of interest and value. There were a number of locks of curious and intricate workmanship, and a clock deserving close examination. There was such a collection of silver spoons, as few of them ever saw brought together,—the series extended over a period of 300 years, from 1500 to 1800,—and one longed to examine the assay mark at the early period to which some of them dated back. Of course these and other rare exhibits were from the collection of their old member and good friend, Mr. Octavius Morgan, who had been a collector for very many years, and knew well what he was collecting. Then there was a "Brank",

<sup>1</sup> We are glad to know that one result of this exhibition is the great probability of a permanent museum being established in the town.

used in former times as a punishment for scolds, and which, happily, along with that other relic of barbarism, the “Ducking Stool”, has long since been abolished. Next we come to a display of implements for producing light: first the tinder-box, with flint and steel; then the tinder-pistol, followed by an improvement in the addition of a rest, so that the pistol would stand without support, and a socket to hold a taper, which made it complete. The wonderful discovery of the lucifer match of course puts all these out of court; he would, however, mention that between the flint and steel and the lucifer match there intervened the phosphorus box. A small tin box containing prepared matches and a bottle of phosphorus, into which the match was dipped. He himself had all these in his collection, with the exception of the phosphorus box, which he had never been able to obtain, and he hoped if anyone present happened to have one he would present it to this Collection, which was so nearly complete. There were a number of rare early-printed books and some most interesting MSS., but above all in interest to them was the original charter to the ancient town of Newport, with the seal in almost perfect state, presented by Mr. Octavius Morgan.

Mr. Stephen W. Williams, in seconding the motion, drew attention to the crucifix, which had been discovered in Kemeys Inferior Church, and spoke of the character of the workmanship of the wood-carvers of that period.

Mr. James Davies proposed a vote of thanks to the entertainers and those who had opened places of interest to the Association, especially to Col. Lyne and Mr. Loraine Baldwyn; and this was seconded by Mr. E. G. B. Phillimore.

## LOCAL MUSEUM.

### PRIMITIVE REMAINS.

SPECIMENS from Swiss lake-dwellings,—sixteen frames of cloth, three spindle-whorls, two cards of flints, one of hair-pins, one of fish-hooks, four boxes of sundries (burnt), three horn implements, two flints, and six bone pieces or awls

J. E. Lee, F.S.A.

### ROMAN.

Cinders containing evidence of the use of coal by the Romans in smelting iron

Coal found under tessellated pavement at Caerwent J. Storrie.

Coins (two hundred and thirty-two) found under a stone at Wool-astone

Coins (three hundred and forty-two) found at Caerwent

Silver ring found at Caerwent

J. Till.

Fragment of *mortarium*

T. M. Llewellyn, Caerleon.

Two Roman coins (Hadrian and Licinius) as pendants  
E. Southwood Jones.

Bronze votive figure of goat  
Roman lamp with three wicks  
Roman lamp  
Roman lamp with ornaments in relief  
Roman tile stamped LEG. II. AVG.

T. M. Llewellyn.  
Three fragments of Samian ware R. H. Mansel, Caerleon.  
Eight fragments of Roman pottery found at Caerleon  
W. N. Johns, Newport.

Tessera of Roman pavement from Caerleon  
Roman jar, Samian ware  
Bronze goat  
Coins as pendants, from Caerleon

C. Miles.  
Coins, seal, spoon, found at Caerleon W. Downing Evans.  
Portion of Roman brick, Augustan Legion  
Coins, A.D. 218-290  
Tusks of wild boar found at Caerleon

Dr. Woollett.

#### MEDIÆVAL ART.

Crucifix found with two hundred skulls at the church of Kemeys  
Inferior H. C. Risley.

Jewel casket, fourteenth century

Wrought iron dagger, 1615

Travelling watch or clock, 1510

Locks and keys from the fourteenth to the seventeenth century

Chinese enamel dish, 1426

Ditto, centuries old; supposed to have been looted

Brazen pail, 1500, and candlestick to match; very rare Oriental  
work

Chinese vase, 1450

Octavius Morgan, Newport.

Three steel keys (cabinets), seventeenth century

Two double keys with sliding bars, city of Nuremberg

Steel gilt key, Francis I and Maria Theresa

Ditto, Charles VI, Emperor of Germany

Steel chamberlain's key of office of one of the German principalities

Steel ecclesiastical key with latch-key and sliding bar

Steel key, seventeenth century

Lent by O. Morgan.

#### POST-MEDIÆVAL.

Knife and fork in leather case, *temp.* Charles II

Knife and fork (lady's), and contemporary gentleman's fork, in  
leather case, *temp.* James I



Series of twenty-six silver and base metal spoons, to illustrate changes of form and fashion from 1500 to 1800  
 Tomarion, or pitch-pipe, from Morwenstowe, Cornwall, formerly belonging to R. S. Hawker, the poet  
 Four tinder-boxes of various forms, for obtaining a light by means of flint and steel, from 1753 to 1820  
 Smuggler's flask from an old farmhouse near Tintagel, Cornwall  
 Iron mask used at State executions  
 Martel or battle-mace  
 Brank, or scold's bridle, *temp.* William III  
 Series of six pairs of shoe and knee-buckles, showing their changes from early fashion to 1800

R. Drane.

Ancient curfew (cover-fire)  
 Bronze bushel of the manor of Darfud  
 Milton shield, repoussé work  
 Three toilet-boxes, once the property of Lady Byron, mother of the celebrated poet

Lord Tredegar.

Splendid silver copy of Beaufort Cup won by "Ely" at Bath, and presented by the late W. S. Cartwright to the Hon. Godfrey Morgan, in commemoration of his gallantry in the charge of Balaclava, 25th of October 1854  
 Pair of blunderbusses and shield  
 Massive silver cup, "the gift of my good friend General Phillips"  
 Medallion of Sir Charles Morgan, painted by Plinner  
 Official seal of John Morgan, Esq., Tredegar, Lord-Lieutenant of Monmouth and Brecon, 1715 to 1719

Lord Tredegar.

Silver punch-ladle with inlaid metal  
 Roman coins

Rev. T. L. Lister.

Master-key of Windsor Castle  
 Carving of the Saviour  
 Carved Indian club

F. Smith, Birmingham.

Two framed casts of Elgin marbles

Rev. W. C. Bruce.

## MISCELLANEOUS.

Algerian dagger  
 Thibet praying-wheel  
 Part of old dessert-service (Flight and Barr, Worcester)  
 Two silver patch-boxes, silver purse, silver-gilt chatelaine,—all very old

Mr. and Mrs. Mitchell, Llanfrechfa.

Drinking-jug, 1652

Captain Gurney.

Two large wrought iron cannon of the latter part of the fifteenth century, found off St. Ives (in office, Austin Friars)

F. J. Mitchell.

Descent of the myth of the Virgin Mother and Divine Child, illustrated by (1) ancient Egyptian bronze of Isis, the Moon, nursing the infant Horus, the Dawn

(2.) Indian porcelain figure of Maia, with the infant Buddha, seated on the rock of salvation, and having the bottle of the water of life at her right hand

(3.) Japanese saucer of Satsuma ware with the immaculate Mother, Divine Child, bottle of the water of life with the symbolic fish in it, and that old serpent the spirit of evil behind her

(4.) Ivory figure of the Christian Virgin, Divine Child, and the serpent as tempter (as in the last)

Silver hilted dress rapier

Dress rapier, with Damascened blade and carved steel hilt

R. Drane, Cardiff

Pair of horns, believed to be the largest extant

Bow and poisoned arrows from Solomon Islands, South Seas

S. Dean.

Tray of coins—Eighteenth century tokens of Gloucestershire, Welsh, Irish, Manx, Channel Islands, and Colonial coins (sixty-three in all)

Specimens of Early English copper coins, with Colonial pennies

E. Southwood Jones.

South Wales tokens (eighteen)

J. Storrie.

Eight coins

T. M. Llewellyn.

Medals (one hundred and seventy-eight bronze and brass, twenty-two silver, one gilded)

J. Hutchins, Newport.

Case of impressions of seals

J. E. Lee.

Inscribed stone 1632, from wall Newport Castle 1874

C. Kirby.

Five cases of gold, silver, and bronze coins and medals

Curious engraved box (probably Scandinavian) of the Crucifixion

R. D. Bain.

#### MSS.—OLD BOOKS AND DRAWINGS.

Illuminated MSS., History of Strasbourg from the Flood till 1330

Lord Tredegar.

Ancient Welsh and English Bible and forty sermons of 1497 from a Royal Library

W. W. Morgan.

Black letter book, 1523 (from the Sunderland Library); folio Bible; 4to. Bible, sixteenth century

W. N. Johns.

Loan of books,—Newport Free Library, Brig Evans, P. J. Mitchell, T. M. Lockwood, E. A. Lansdowne, C. Kirby, W. N. Johns, W. W. Morgan, etc.

#### MONMOUTHSHIRE.

Old map, Monmouthshire

C. Octavius S. Morgan.

Framed engravings, Monmouthshire and Welsh Castles

Rev. W. Rees and Dr. Woollett.

View of the Van, near Caerphilly

T. M. Llewellyn.

Two framed photographs of river Usk, before and after removal of Trostreay Weir by Conservators

The Mayor of Newport.

Welsh harp and several engravings	Lady Llanover.
Twenty-one water colours and sketches, three rubbings of church, etc.	Usk T. H. Thomas.
Ten photographs, Cardiff Castle	T. M. Lockwood.
Two portfolio etchings, views of Wales	J. Hewitt.
Water-colour drawings, Caerphilly, Tintern, Chepstow, etc.	J. F. Mullock.
Drawing, window, Raglan Castle	B. Lawrence.
[Cannon ball, two keys, and fragment of grate, 1678, from Leaguers Field, Raglan]	J. Murphy.]

## NEWPORT.

Oldest charter of Newport in existence (recently presented by O. Morgan, Esq., F.R.S., to the Corporation)	The Corporation.
Ancient map of Newport (about 1750)	Lord Tredegar.
Old map of Newport, 1794	
Two silver maces	Corporation of Newport.
[Bullets from wall of Old Westgate]	E. A. Lansdowne
Bullet and seal found at Gorelands	
Six silver and bronze coins	J. E. Brewer.]
Stand with ten Chartist pikes, formerly in collection of S. Homfray, Esq.	S. Dean.
Pictures of Chartist Riots (J. Frost, Firman, and others, Sir Thomas Phillips, Lieut. Gray, etc.). Lent by A. A. Newman, Rev. W. Rees, Dr. Woollett, and C. Kirby	
View of New Westgate Hotel, with measured drawings and photographs of steps and ancient arches, etc., discovered in 1884	E. A. Lansdowne.

## SUBSCRIBERS TO LOCAL FUND.

	£	s.	d.
Right Hon. Lord Tredegar, <i>President</i>	10	0	0
Octavius Morgan, Esq., The Friars	5	0	0
The Hon. Arthur Morgan	3	3	0
J. E. Lee, Esq.	2	2	0
F. J. Mitchell, Esq.	2	2	0
D. Whitehouse, Esq.	2	2	0
E. H. Carbutt, Esq., M.P.	2	2	0
F. Rafarel, Esq.	2	2	0
Sir H. M. Jackson, Bart.	2	2	0
A. E. Lee, Esq.	1	1	0
T. H. Thomas, Esq.	1	1	0
W. W. Morgan, Esq., M.D.	1	1	0
Rev. W. B. Oakley	1	1	0
G. W. Nicholl, Esq.	1	1	0
Rev. W. C. Bruce, St. Woollos	1	1	0
H. J. Parnall, Esq.	1	1	0
Thos. Cordes, Esq.	1	1	0
Rev. W. J. C. Lindsay	1	1	0
Rev. F. B. Leonard	1	1	0
Henry Prothero, Esq.	1	1	0
R. F. Woollett, Esq., M.D.	1	1	0

	£	s.	d.
A. C. Pilliner, Esq.	1	1	0
W. S. Smyth, Esq.	1	1	0
G. A. Brown, Esq.	1	1	0
T. Greateorex, Esq.	1	1	0
Rev. F. Bedwell	1	1	0
J. D. Pain, Esq.	1	1	0
R. Laybourne, Esq.	1	1	0
C. W. E. Marsh, Esq.	1	1	0
Mrs. Prothero, Malpas, Newport	1	1	0
W. G. Rees, Esq., Holly House	1	1	0
J. Canning, Esq., Newport	1	1	0
J. M. Llewellyn, Esq., Caerleon	1	1	0
J. Morris, Esq., M.D., Caerleon	1	1	0
B. Evans, Esq.	1	1	0
Rev. E. L. Barnwell	1	1	0
Major Lawson Lowe	1	1	0
J. W. Jones, Esq.	1	1	0
G. W. Wilkinson, Esq.	1	1	0
Rev. Canon Hawkins	1	1	0
R. D. Bain, Esq.	1	1	0
J. A. Rolls, Esq., M.P.	1	1	0
The Mayor of Newport	1	1	0
Sir George Walker, Bart.	0	10	0
G. L. Hiley, Esq.	0	10	0
W. N. Johns, Esq.	0	5	0
Rev. J. M. Beynon	0	5	0
Rev. A. Wilkins	0	5	0
Rev. R. V. Hughes	0	5	0
Mrs. Micklethwaite	0	5	0
Mr. Dent	0	5	0
Miss Buckingham	0	5	0
J. E. Cooke, Esq.	0	5	0
Rev. H. R. Roderick	0	5	0
A. G. Thomas, Esq., M.D.	0	5	0
	£69	19	0

## NEWPORT MEETING, AUGUST 1885.

## STATEMENT OF ACCOUNTS.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
To amount of subscriptions	69	19	0	W. N. Johns, printing, etc.	6	2	0
Sale of tickets of admission to meetings	2	10	0	Mallock and Sons, ditto	2	17	9
				E. Stanford, lithographing maps	2	17	9
				C. Kirby, expenses	5	2	11
				T. D. Roberts, ditto	4	9	6
				Postages, telegrams, carriage of parcels, etc.	12	6	0
				Cheque-book	0	1	0
				Balance	38	12	1
	£72	9	0				
Received by Treasurer of Association	38	12	1		£72	9	0

Examined and found correct.



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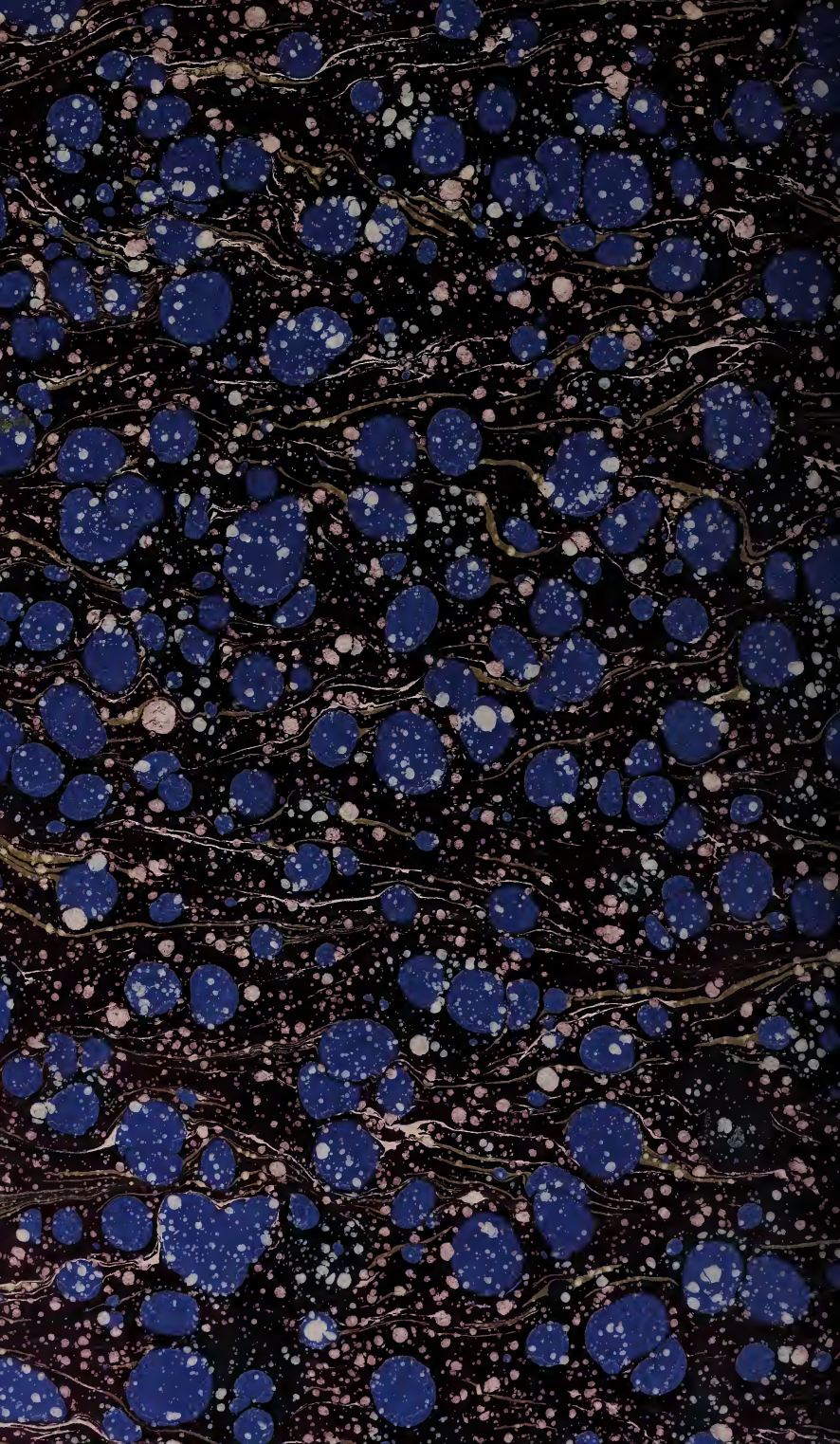
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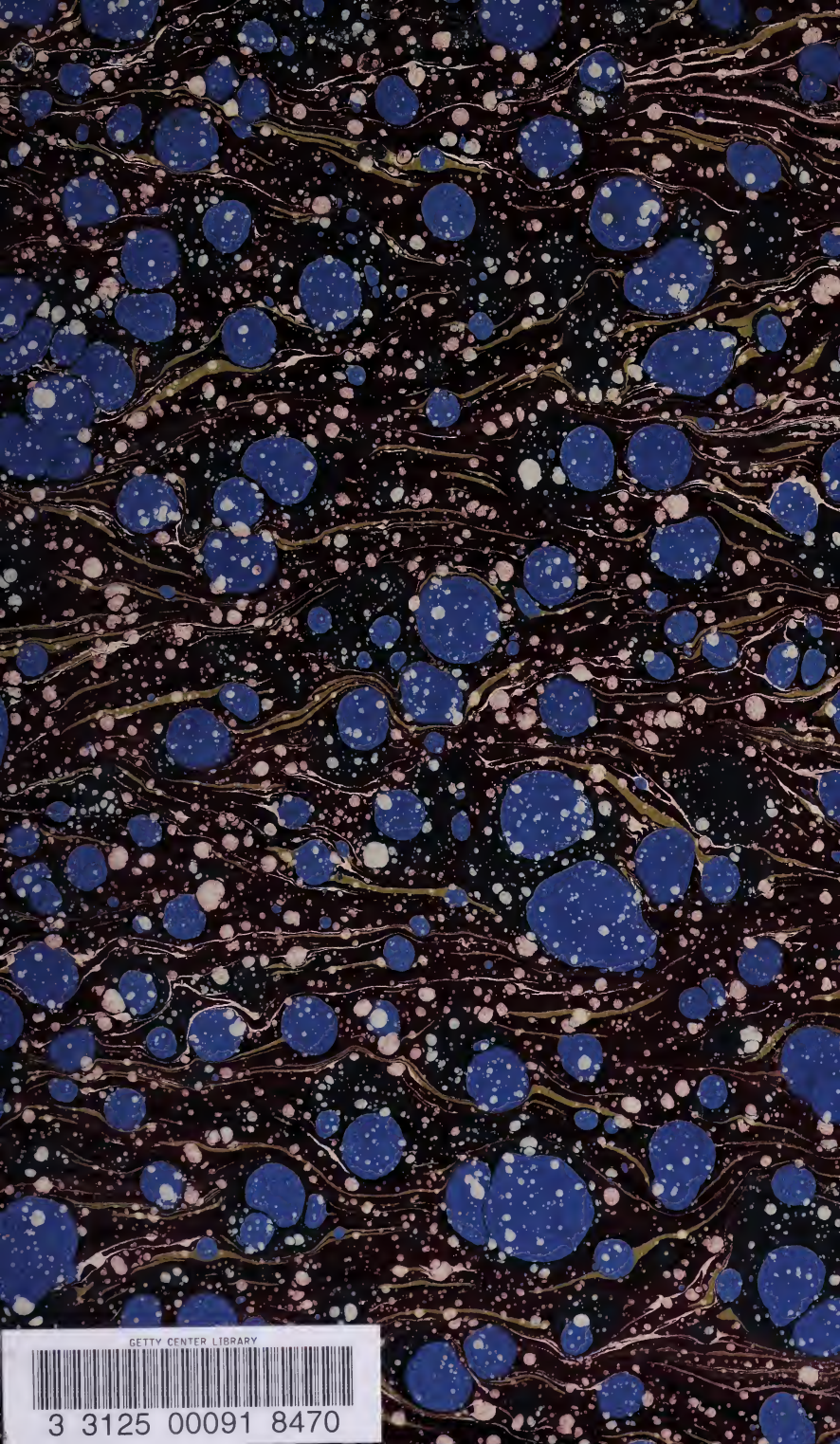












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